

VOLUME 26 No. 9

SEPTEMBER, 1920

Rev. M. M. Kilpatrick #19
655 So. 6 St.,
8) San Jose, Calif.

THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

CONTENTS

ARENA

The Roman Catholic Church and the Bible—The Book of Leviticus; an Introduction and an Analysis—Crucified Yet Living.....333—342

THE CLUB

The Great Men of the World on the Greatest Problems of the World—Paul's Thorn in the Flesh—The Power of Silence—Among the Baptists—Religious Value of the Church—The Bible: try it.....343—350

THE SANCTUARY

The Family Altar.....351—353

PRAYER MEETING SERVICE

The Bottle versus the Well—The Artesian Well of Life—The only Gospel—The Cord of Blue—A Month's Lesson—Topics for Mid-week Meetings.....354—355

OUR SERIAL

When Elijah became Mayor of New York.....356—358

EDITORIAL

"The New View" from other Points of View—A Notable Pastorate in Washington, D. C.—More than ever let us Stick to the Bible—Christian Homology or Confessing Christ.....359—364

FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$1.50 the Year Canada \$1.65; Foreign \$1.75 Single Copy, 15 Cents

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

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Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

Important Instructions: All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa.
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The Bible Champion



We appreciate the patience our subscribers have had with us the last several months. Conditions made it impossible to issue on schedule time. It was about all we could do to print every issue. Several numbers were reduced in size. This could not be avoided. Hardly a publication that was not obliged to follow this same course the last months.

We feel, however, that beginning with the October issue we will be able to not only mail nearer on schedule time but we hope again to bring the CHAMPION up to standard size.

The Publisher.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26

SEPTEMBER, 1920

No. 9

The Arena

The Roman Catholic Church and the Bible

BY S. E. TABB.



IN the *Homiletic Review* appeared an article on "The Sacred Scriptures," which seems to have been part of an address to the people, by Cardinal Gibbons, of Baltimore, in which he says:

"Above all other books, choose the Sacred Scriptures. There is a special grace attached to the reading of the inspired volume. It will impart to your soul a solid, sturdy, rational and healthy piety. By meditating on the Sacred Scriptures you will nourish your soul with the bread of life." And here are sentences from his book, *Faith of Our Fathers*: "The Church, far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal" (p. 90). "After his ordination every priest is obliged in conscience to devote upwards of an hour each day to the perusal of the Word of God. . . . What is good for the clergy must be good, also, for the laity. Be assured that if you become a Catholic you will never be forbidden to read the Bible" (p. 91).

Such commendation of the Bible and of the free reading of it by laymen—by the common people—certainly sounds good to Protestant ears. We wish there were valid ground for taking the Cardinal's words at their face value; but several interrogation points raise themselves in our mind, for we have made some study of the history of the church, and we have, fortunately or unfortunately, recollection of the story of the past.

One interrogation point questions whether the Baltimore prelate is uninformed or whether he is insincere in his allegations concerning the attitude of the Roman church toward the Bible and lay reading of it. If he is uninformed or insincere—either or both—what confidence can we have in him? And he is thus put in a bad plight. If he is informed and sincere, then another interrogation point looms large, questioning the Church itself, and puts it in a bad plight; for it is one of the iterated and reiterated dicta of Romanism that the Church never changes: *semper eadem*, always the same. What it is, is what it was; and what it was, that it is and ever will be.

The Cardinal and the facts of history seem to be in a hopeless tangle. But we are not concerned about that so much as we are to get the exact truth about the attitude of the Unchanging Church toward the Bible and the free reading of it by all the people. Surely, such an inquiry is directly in the line of the purpose and scope of the BIBLE CHAMPION.

The Protestant attitude is well known. The Roman attitude will be seen in the following facts:

1. Pope Gregory VII wrote a letter to Wratislau (1080) condemning the general freedom allowed to read the Bible in the vulgar tongue, i. e., in the language the common people use.

2. Pope Innocent III declared (1799) the Scriptures too profound for the common people, and quoted the Sinaitic restriction: "If so be that a beast touch the mountain it shall be stoned or thrust through with a dart."

3. The Council of Toulouse (1229) declared that the laity must not possess the Books of the Old and New Testaments; only the Psalter and the Breviary, and these not in the vulgar tongue. (Art. 14.)

4. The Council of Tarragona (1233) declared that "no one, either priest or layman, is to possess a Roman translation of the Bible; all such translations to be

given up to the bishops within eight days, and to be straightway burnt. Whoso does not, be he priest or layman, is to be esteemed a heretic." (Art. 2.)

5. The Synod of Oxford (1408) declared that "the Bible is not to appear in English, and the Wycliffe version is not to be used." (Art. 7.)

6. The Council of Constance (1414) ordered concerning John Wycliffe that "his body and bones, if they could be distinguished from those of the faithful, should be disinterred and cast away from consecrated ground." Thirteen years afterwards at the peremptory command of Pope Martin V, his bones were dug up, burned, and the ashes were flung into the Swift, a little brook that falls into the Avon. His crime was that he translated the Bible into the English language. And he was a Roman Catholic.

7. Ximenes, Archbishop of Toledo (circa 1500) declares: "It is utterly wrong to circulate the Scriptures in the vulgar tongue. The mind of the common people is such that if a thing is simple and plain they despise it; what is hidden they venerate. The Old and New Testaments should be retained in the three languages in which the superscription on the cross was written." (Hebrew, Greek and Latin.)

8. The Catholic Queen Mary acceded to the throne of England in 1533. In her short reign of five years, Hooper, Ridley, Latimer, Cranmer, and over 300 other Bible-loving men were burned at the stake. One Bible, partly burned at that time, is still preserved as a relic of those dark and bloody days. At the World's Sunday School Convention in Washington, D. C., in 1910, charred Bible remains were exhibited by missionaries, brought from Catholic countries. Such is Romanism.

When Mary's sister, Elizabeth, came to the English throne in 1588, at her public entry into London she inaugurated her long and prosperous reign (44 years) by pressing to her lips and heart a copy of the Bible, which was presented to her amid the rejoicing of the populace, who realized that the days of tyranny and persecution were passed. There followed what is known as the Elizabethan Age of Literature. That is Protestantism.

9. The Council of Trent (1563)—that has had most to do officially with making the Roman Catholic church what it is—withholds forgiveness of sins from any man who shall dare even to have a Bible in the vulgar tongue without a license from his ecclesiastical superior.

10. Cardinal Hosius (1570) said: "To give the Bible to the laity is to cast pearls before swine. Bible translations have done harm; I would not have any. The Bible is the possession of the Roman Church; beyond it, it is worth no more than Aesop's Fables."

11. The Jerusalem Synod (1672), attended by 67 bishops and clergy, decided that the Bible is not to be read by all Christians.

12. The French Bible, translated by the pastor Quesnel (a Roman priest), was burned by the authority of his church in 1699.

13. Pope Benedict XIV (1740) did his best to hinder the translation of the Bible into Persian.

14. The famous Bull of Pope Clement XI (1799), *Unigenitus*, pronounces it to be a false, scandalous, pernicious, blasphemous error, to hold that all may read the Holy Scriptures. (Arts. 80-83.)

15. Pope Pius VII (1814) issued a Bull forbidding the circulation of the Scriptures. "The Bible Societies are a pest, godless machinations of innovators to shake the foundations of religion, a new kind of tares which the enemy has sown. The translation of Holy Scriptures does more harm than good, and none is to be tolerated which is not sanctioned by the Holy See, and furnished with explanations by the Church Fathers."

16. The Roman Catholic priesthood did their utmost to put a stop to the circulation of the Scriptures in Ireland in 1820 and following years.

17. Pope Leo XII issued an Encyclical against Bible societies in 1824. "The spread of the Bible in the language of the people is a fatal, a godless invention which, by means of a perverted interpretation, makes the Bible a gospel of the devil."

18. Pope Pius VIII, successor to Leo XII, although he died within a year, uttered hot anathemas against Bible societies.

19. Pope Gregory XVI issued an Encyclical against Bible societies, 1832 and 1844.

20. Pope Pius IX, in his Encyclical of November, 1854, anathematized "those very crafty and most deceitful (*vaferrimae*) societies called Bible Societies, which thrust the Bible into the hands of inexperienced youth."

21. About the time our present Authorized Version of the Bible was being published in England (1611) under the auspices of King James, a masterly translation into Italian was being produced by Giovanni Diodati. It was not printed in Italy until nearly two centuries later, this being done by a man named Piale with an office near Propaganda, who issued an edition of 4000 for M. Paul. The secret opposition of the clergy of Rome was such that M. Paul could distribute only 1000 of them. The remaining 3000 came into the hands of the American Consul, Gen. Lewis Cass, of Michigan, who received them from his predecessor Brown, to whom M. Paul had entrusted them. Pope Pius IX arranged for the purchase of them from Gen. Cass, and had them burned in a court of the Vatican! (Gibbons: "The Church, far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal." Warm encouragement, that, from the Vatican, headquarters of the Church!)

22. May 1, 1898, Admiral Dewey steamed into Manila Bay. The Philippine Islands were wrenched, as were West Indies islands—shortly afterward, from enslaving Catholic Spain, and brought under the freedom-bringing domination of the United States. His guns echoed throughout the archipelago—there are 2,141 of the islands—the evangel of a free civil government, free schools, and a free Bible. The civilizing and Christianizing work has gone on, but not freely, for the *Renacimiento Filipino*, of February 3, 1914, tells of the friars gathering up 2,500 Bibles and burning them. And this under the American flag! How Old Glory must have blushed! In a London journal, September, 1913, Baron Alfred Procelli gives the particulars of forty-three instances of Bible burning by Roman Catholics in various countries between 1851 and 1913, inclusive; to which must be added this conflagrant Philippine incident of 1914. And this is Romanism.

23. In the papers, May, 1918, appeared an account of a traveler in South America that received the following incident from a Methodist missionary who had put a Bible in the hands of a lad to read. While "confessing," the priest discovered that the boy had been reading the Word of God. He told him that it was a damnable book, and before he would forgive him he made him do penance by crawling over the brick floor of the church and with his tongue make the sign of the Cross on each brick. His father, for further punishment, tied a rope to the boy's thumbs, and drawing it over a beam pulled up the lad's hands until he could reach the ground only with his toes, and then gave him a horse-whipping. Where did the priest and father get the teaching for such atrocities? From the "Church" of course. This "encouragement" (?) to the lad to 'peruse the Holy Scriptures' seems to have been effectual, for, unable to get away from the truths he had learned, he gave his heart to God, and became a Christian and a Protestant.

24. The Roman Catholic authorities eject the Bible from our public schools wherever they can. While this shows "attitude," it should be said that this is done for another reason. Says *The Tablet*, a Romish organ: "The question of reading the Bible in the public schools is no question with the authorities of our Church. The public schools would be none the less objectionable if the Bible were excluded. The only schools that can satisfy Catholics are schools under the supervision and direction of the church." Catholics would destroy our American free school system if they could, and will if they can. Ejecting the Bible from our schools is only a means to an end.

25. In the Pittsburgh correspondence of the *Herald and Presbyter*, last June 20, is the following: "The Roman Catholic church would gladly suppress Protestantism and our liberties. Look at Canada and note the arrest by the order of the Roman Catholic mayor of Hull, Quebec, of a man who sold Bibles and the remark of a priest of Hull, who said: 'You can say for me that if the gentleman comes here again it will not be the police that will stop him from selling Bibles. Our young men will take a hand.'"

Not further to prolong this sad and heart-rending recital—to which many, very many, facts of kindred character could be added—it may be well to inquire

into the rationale, the real inwardness, of the papal objection and aversion to the Bible.

But it may be said—as it is said—that it is only the Protestant version of the Bible that Catholics inveigh against. No, no; that won't do. The Protestant Reformation was not born until the sixteenth century—Luther did not revolt until after his visit to Rome in 1511—and there could not have been a "Protestant" Bible until after that time, while the facts adduced above show that from the time of the Monk Hildebrand, who became Pope Gregory VII, more than four centuries before the Reformation, Bible translations, made by Romanists themselves too, were taboo.

Aims and efforts of Protestants have been—availing of the world's best scholarship—to give, so far as is possible in translations, the exact meaning of the original text, the Hebrew of the Old and the Greek of the New Testament; and their success has been unsurpassed, it might almost be said unapproached. In the home of the writer the Authorized, Revised and Douay (Catholic) versions are used in family worship, and sometimes, especially in the Old Testament prophets, and particularly in the law portions of Exodus and Leviticus, it seems as though the Catholic and Protestant translations could hardly have been made from the same original. A New Testament case of difference that is almost laughable may be seen in the petition of the Lord's Prayer, "Give us this day our daily bread" (Matt. vi. 11), the Douay version of which reads, "Give us this day our supersubstantial bread;" and there is a footnote—an 'explanation furnished by a Church Father'?—which says: "It is understood of the bread of life, which we receive in the Blessed Sacrament." Since, according to Groscup's chronological chart, the Lord's Supper was not instituted until 23 months after the Lord's Prayer was given, how the petition could have been understood as then intending something non-existent and of which the disciples had no conception whatever, is a funny puzzle. Surely there must have been intended, not supersubstantial—whatever that may mean—but substantial, physical, appetite-sating bread, such as mother used to make.

The rationale—the real inwardness—of the Romanist attitude toward a free Bible, is not difficult to discern. Says a writer: "The open Bible is the greatest enemy, the Roman Catholic Church has. The general reading of it, just as it is written, would overthrow the whole papal system."

But a distinction should be made. A priest, shaking himself loose from the shackles of "ultramontism," warns and counsels that we must distinguish between Christianity and Romanism. Says Professor Briggs: "The Roman Catholic Church and the Protestant churches are agreed as to nine-tenths, or more, of the contents of Christianity" (Whither, p. 268). The Chillingworth—(1602-44, he was once a Romanist)—dictum, "The Bible, and the Bible only, is the religion of Protestants," gives us Christianity. Rome says, "The Bible *and tradition*"—tradition being entirely man made—and that with its accretions yields us Romanism.

While Professor Briggs is probably correct, the traditional additions to Christianity which Rome has made, have produced for the most part the Roman Catholic Church which we know. And these additions are, almost without exception, destitute of Scripture warrant.

For instance: the supremacy of the Pope, papal infallibility, the clerical order of priests, sacrifice of the mass, worship of Mary, invocation of saints, adoration of images and relics, indulgences, transubstantiation, auricular confession, purgatory, penances, celibacy, sins mortal and venial, extreme unction, saints' days, holy water, holy fire, holy palm, blessing of candles, bells, together with many other Romish practices, are entirely either non-scriptural, un-scriptural, or anti-scriptural. That is Romanism.

A convert was rejoicing over twenty-three conversions from Romanism that he had just been instrumental in making, and when asked the how of it, he said: "I put into their hands a New Testament, and the deed is done." How the dark Romanistic brood in the preceding paragraph flees away before the light that shines forth from the Word of God!

The Romanist attitude towards the Bible is thus easily accounted for.

But that *bête noire*, the "vaferimæ societies called Bible societies!" A pur-

pose they have is to reach every person in the world with a Bible in his own language. By the co-operation of all the societies and various other agencies, already the Bible has been translated and printed, in whole (140) or in part in 700 languages and dialects, and is now available for three-fourths of the people of the world in their own tongue. At the meeting of the Presbyterian General Assembly in Philadelphia last May, Frank H. Mann, secretary of the American Bible Society, in an address estimated that last year the production of Bibles was thirty million (30,000,000) copies. Great! But applause is not expected from Romanists!

This occasion should not pass without pointing out a vicious (using that word in its logical sense) fallacy that runs through Cardinal Gibbons' writings. *Faith of Our Fathers*, chapter VIII, "The Church and the Bible:" "The Church is the only Divinely constituted teacher of Revelation" (p. 74). "When you accept the Bible as the Word of God, you are obliged to receive it on the authority of the Catholic Church, who was the sole Guardian of the Scriptures for fifteen hundred years" (p. 80). The idea which he would convey and have his readers receive is that the Catholic (universal) Church and the Roman Catholic Church are one and the same thing, which is notoriously untrue. Therein is the vicious fallacy. The Church was one and undivided for a thousand years, and there was no such thing as a distinctive, separate Roman Catholic Church until the eleventh century (1054), when by ambitious and wicked schemes, in no small degree political, concocted at Rome, there resulted at Constantinople the awful schism of separating the one catholic (universal) church into two parts: the Roman or Latin or Western Church, and the Greek or Eastern Church. Thus the Romish Church became the great schismatic of Christendom.

The determination, or rather confirming, of the Canon of Scripture was by the Council of Carthage, A. D. 397. Therefore to credit to the *Roman Catholic Church*, as such, the gathering, guardianship, validating, making the Bible, is to perpetrate a gigantic fraud. It is absolutely false. The fostering of the Bible by the Roman Church this paper has plainly shown.

Let every one search the Scriptures, for in them ye have eternal life (John 5:39). "The entrance of Thy Words giveth light; it giveth understanding to the simple" (Ps. 119:130).

The Book of Leviticus—An Introduction and an Analysis

BY WILLIAM H. BATES, D.D.



It is to be feared that the Book of Leviticus is, to very many Bible readers, almost a *terra incognita*,—a land unknown. But when we reflect that the Epistle to the Hebrews is, in no small measure, a commentary on this Old Testament book, and that this cannot be properly understood without its New Testament exposition, its importance is at once apparent.

Moreover, so vitally interwoven are all these five books of the Pentateuch, that if the knowledge of one be lacking, there results of necessity a defective understanding of the others. It is hoped, therefore, that an Introduction to and an Analysis of Leviticus will so illuminate the book as to make an understanding of it easier and the ordinary reading of it a pleasure, while giving a better knowledge of the rest.

THE NAME OF THE BOOK.

The Hebrews, according to their custom, named it after its first word *Vayikra*, which means "And he called." The Septuagint translators of the book called it *Levitikon*, of which the Vulgate title "Leviticus" is the Latinized form, which has been retained by all modern versions. Besides the name *Vayikra*, the later Jews have called it also the "Law of the Priests," and the "Law of Offerings." The title "Leviticus" is very appropriate, being derived from the substance of the book in its treatment of the service by the priests and others of the tribe of Levi.

SCOPE OF THE BOOK.

All over the Book of Genesis, as we have seen, the word Ruin may be written, but with it is the superinduced word of promised restoration (Gen. 3:15). In

Exodus we have the beginning of the fulfillment of the promise, and the word Redemption, either in fact or in symbol, may be written all over it. At Sinai, God gave His people, redeemed from Egypt, a law—moral (Ex. xx.), judicial (xxi.-xxiii), ceremonial (xxiv.-xl).

Now, the first, the natural, the spontaneous outgoing act of a redeemed people or a redeemed soul, is *worship*,—worship of Him who provided the redemption. Moreover, the great, continued, life-long desire of him who has actually experienced God's salvation, is fellowship or communion with God his Saviour.

Worship of God and communion with Him must be in accordance with modes. There must be methods. Accordingly, after the exodus-giving of fundamental law, the next step in the great onward movement of the full development of God's redemption plan, would naturally be to prescribe modes and methods of approach to Him, and that is just what the Book of Leviticus does. The word Worship may be written all over it.

TIME OF THE BOOK.

If received computations can be relied on, the transactions here recorded cover a single month,—the first month of the second year after the departure from Egypt, which would fall between the 21st of April and the 21st of May in the 2514th year of the world, and 1490 years B. C., or 3410 years ago.

CONTENTS OF THE BOOK.

The Book has twenty-seven chapters, which easily and naturally divide into two parts of sixteen and eleven.

The first part of sixteen chapters, shows the way of access to God in worship and communion; and the second part, of eleven chapters, shows the practical result of such access, viz., separation unto God, and, as inseparably connected therewith, there are given the laws regulating the daily life and ordinary relations of the Israelite, so that, as the accepted child of God, he might walk in a manner pleasing to Him and serviceable to His fellowmen. Thus the two sides of worship—that towards God in adoration, and that towards man in service—are in the Levitical law provided for and regulated. Then, no less than now, it was deemed that a man who professes religion should live his religion.

ANALYSIS.

PART ONE—Chapters 1-16.

I. *The Offerings.* Chapters 1-7.

1. The burnt-offering, 1:1-17.

- (1) The bullock, 1:1-9.
- (2) The sheep or the goat, 1:10-13.
- (3) The doves or pigeons, 1:14-17.

2. The meat (or food-) offering, 2:1-16.

The general instructions (vs. 1-3); baked in the oven (v. 4); baked in a pan (vs. 5, 6); baked in a frying pan (v. 7); presented unto the priests (vs. 8-11); the oblation of the first fruits (vs. 12-16).

3. The peace-offering, 3:1-17.

- (1) The ox, 3:1-5.
- (2) The sheep or goat, 3:6-17.

4. The sin-offering. Chapters 4 and 5:1-13.

- (1) The second utterance of Jehovah, 4:1, 2.
- (2) The sin-offering for the high priest, 4:3-12; for the congregation, 4:13-21; for the ruler, 4:22-26; for one of the people, 4:27-35; for special inadvertent offenses, 5:1-13.

5. The trespass-offering, 5:14 to 6:7.

- (1) The trespass against Jehovah, 5:14-19.
- (2) The trespass against man, 6:1-7.

6. The law of the offerings, 6:8 to 7:38.

- (1) Of the burnt-offering, 6:8-13.
- (2) Of the meat-offering, 6:14-18.
- (3) The offering of the high priest, 6:19-23.

- (4) Of the sin-offering, 6:24-30.
- (5) Of the trespass-offering, 7:1-10.
- (6) Of the sacrifice of peace-offerings, 7:11-38.
- II. *The Priesthood.* Chapters 8-10.
 - I. Aaron and his sons; their consecration. Chapter 8.
 - (1) Aaron, 8:1-12.
 - (2) Aaron and his sons, 8:13-21.
 - (3) The consecration, 8:22-30.
 - (4) The sacrificial feast, 8:31-36.
 - 2. The functions of the priesthood exercised. Chapter 9.
 - (1) The new offerings of the priests, 9:1-14.
 - (2) The people's offerings, 9:15-21.
 - (3) The fulness of blessing and glory, 9:22-24.
 - 3. Nadab and Abihu; false worship and its results. Chapter 10.
 - (1) The false worship and its judgment, 10:1-7.
 - (2) New instructions, 10:8-15.
 - (3) The neglect of Eleazer and Ithamar, 10:16-20.
- III. *The Law of Dietetics* (Chapter 11) *Concerning*
 - 1. Beasts on the earth, 11:1-8.
 - 2. Things in the water, 11:9-12.
 - 3. Flying and creeping things, 11:13-23.
 - 4. Defilement with dead bodies, 11:24-40.
- IV. *The Law of Purification.* Chapters 12-15.
 - 1. Childbirth. Chapter 12.
 - (1) The male child, 12:1-4.
 - (2) The female child, 12:5.
 - (3) The offerings, 12:6-8.
 - 2. Leprosy. Chapters 13, 14.
 - (1) Leprosy in a person, 13:1-46.
 - (2) The infected garment, 13:47-57.
 - (3) Cleansing of the garment, 13:58, 59.
 - (4) The cleansing of the leper, 14:1-32.
 - (5) The cleansing of the infected house, 14:33-54.
 - 3. Issues. Chapter 15.
 - (1) Of a man, 15:1-18.
 - (2) Of a woman, 15:19-33.
- V. *The Great Day of Atonement.* Chapter 16.
 - 1. How Aaron was to enter the holy place, 16:1-5.
 - 2. The presentation of the offerings, 16:6-10.
 - 3. The blood carried into the Holy of Holies, 16:11-19.
 - 4. The scapegoat, 16:20-22.
 - 5. Aaron's burnt-offering and that for the people, 16:23-25.
 - 6. The ceremony outside of the camp, 16:26-28.
 - 7. Cleansed and resting, 16:29-34.

PART TWO—Chapters 17-27.

- I. *Laws concerning animal food.* Chapter 17.
- II. *Laws concerning the relation of the sexes.* Chapter 18.
- III. *Laws concerning idolatry and various other crimes.* Chapters 19 and 20.
- IV. *Laws concerning priests and offerings.* Chapters 21 and 22.
 - 1. The person of the priest, 21:1-6.
 - 2. The priest's family, 21:7-9.
 - 3. The high priest, 21:10-15.
 - 4. Blemishes, 21:16-24.
 - 5. Care to be exercised in holy things, 22:1-16.
 - 6. Care in the enforcement of the law of offerings, 22:17-33.
- V. *Laws establishing and regulating six festivals or holy days.* Chapters 23 and 24.
 - 1. The Sabbath, 23:1-3.
 - 2. The Passover, 23:4-14.

3. Pentecost, 23:15-22.
4. Feast of Trumpets, 23:23-25.
5. Day of Atonement, 23:26-38.
6. Feast of Tabernacles, 23:39-44.
7. Laws concerning sanctuary service—the oil (24:1-4) and the shewbread (24:5-9); blasphemy (24:10-22) and its penalty (24:23).

VI. *The Sabbath year and year of jubilee.* Chapters 25 and 26.

1. The Sabbath year, 25:1-7.
2. The jubilee, 25:8-12; of the land, 25:13-28; of the dwelling-houses, 25:29-34; of the poor and the bondmen, 25:35-55.
3. Obedience and the blessings (26:1-13) and disobedience and the curse (26:14-39).
4. The restoration, 26:40-46.

VII. *Laws concerning vows.* Chapter 27.

1. The singular vow, 27:1-8.
 2. The sacrifice, 27:9-13.
 3. Concerning the house, 27:14, 15.
 4. Concerning the land, 27:16-25.
 5. Concerning the firstling, 27:26, 27.
 6. Devoted things, 27:28, 29.
 7. All holy to Jehovah, 27:30-34.
- Genesis—ruin; Exodus—redemption; Leviticus—worship.

Crucified, Yet Living

BY CHARLES CARROLL ALBERTSON, D.D.



AUL'S second letter to the Corinthians is intensely personal. It is out of the autobiography of his heart. It is vehement, impassioned, vivid, broken. Erasmus compares the style of it to a river, sometimes flowing gently, and sometimes a torrent, now spreading out into a placid lake, and now plunging through a narrow channel. It is the letter of a man who has been face to face with death, and now, returning to health, finds love strong and hope bright. At the end of it comes this epitome of the Gospel: "For though He was crucified through weakness, yet He liveth by the power of God."

"Though crucified, He liveth." What a luminous and comprehensive summary of the whole apostolic message this is! It is one of the verbal "intensities and felicities" which characterize Paul's writings.

"He was crucified through weakness." This is history. "He liveth." This is the victory over death that lies at the beginning of Christian faith. This is the fact which makes the ground we stand upon like solid rock. "He liveth by the power of God." This is the moral dynamic, the sufficient explanation of all Christian experience. Is it not strange that we can put so much into such small compass? "He was crucified." This is history as authentic as that which says that Socrates drank the cup of poison and that Julius Cæsar was assassinated in the Roman Senate. And yet it is history which breaks away from all precedent. Socrates' disciples mourned his death. Cæsar's friends deplored his taking away. But within a week of the crucifixion of Jesus His friends began to see that His death was the gateway to larger life and power. Not yet did the Cross become the symbol of triumph, but within a generation after Calvary we find one preaching "Christ crucified" on Mars Hill at Athens, and they are worshipping "Christ crucified" within the shadow of the palace of the Cæsars. How soon shame may lift to glory! How soon weakness may put on might! How soon defeat may issue in victory and the sign of death become the very badge of life!

"He was crucified." Let us not forget that. It reminds us of the enmity of the world against transparent goodness. It testifies the blindness of blind leaders of the blind. It illustrates the possibility of innocence condemned while guilt goes free. It demonstrates the error of Job's friend who held that suffering is the

penalty of sin. God's only sinless Son was earth's supreme sufferer! It exemplifies the beauty of submission, the strength of weakness, and the absolute weakness of mere power.

"He was crucified through weakness." Here is the philosophy of the Incarnation. The Eternal Son emptied Himself of power. The strong became weak, that we through His strength might be strong. He chose weakness as His portion, that we might lay hold upon His strength.

It may not be said that God could not have incarnated Himself as a king or as a conqueror; but, if He had so come into the world, He would have appealed to but a few. The masses of us are commonplace. Poverty and sorrow are our heritage. So to poverty and sorrow God stooped, that henceforth no poor man, no sufferer, no weak man beaten down to death by natural forces or by what men call Fate or Fortune, might have to say, "God is afar off."

History has many parables of the Incarnation, but no parallels. The king of Italy who became a charcoal-burner that he might understand the attitude of charcoal-burners towards his authority; the heir apparent to the throne of Russia who became a ship-builder's apprentice; the teacher who, for two long years, lay down on the floor beside a child of arrested mental development, that he might prove there was a teachable intelligence there; the rich man's son who put on overalls and shoveled coal into the fire-box of a locomotive, that he might know the business "from the ground up"—all these are illustrations of strength stooping to weakness. Best of all parables, however, is that historic one of the Moravian missionary who, for the love of Christ, sold himself as a slave on an island in the West Indies that he might the better teach slaves the secret of spiritual freedom.

The marvel of Jesus' life is that only rarely do we see, through the veil of His weakness, that He is conscious of the power He had laid aside. When Herod's soldiers came to take Him prisoner and some of His disciples are tempted to resist, He speaks of the heavenly armies He might summon. To the representative of Rome He says, "I, too, have power." These are glimpses through the veil of His weakness, but never does He lay aside the garment of human weakness for His own sake; never does He work a miracle to feed His own hunger or assuage His own thirst. Never does He hesitate, even when He looks at the cup of bitterness He is about to drink. He has chosen weakness as His portion and the end of it is crucifixion.

"Crucified, yet liveth." With this word the infant Church shook the world. "I have seen the Lord," said Mary. "The Lord is risen indeed," was the familiar salutation. If Jesus had not risen from the dead, many would have mourned Him, but none would have worshipped Him. We may stand with bared heads before the crucified Christ, but we bend our knees to the living Christ. He is declared the Son of God with power by His resurrection from the dead. The most striking phenomenon in history is here described: "Though He was crucified, He liveth." Paul says, "He liveth in me." John says, "He liveth among the churches." Peter says, "He liveth in the living Word." But the best proof that He liveth is that His disciples are doing what He would be doing if He had not gone away; the poor have the Gospel preached to them; prison doors are opened; broken hearts are healed; the mother of many a widow's son is comforted even as at Nain; by unnumbered graves, as by that of Lazarus, He speaks as of old, "I am the Resurrection and the Life." He lives in art and letters. He lives in world-movements that make for human betterment and peace. He lives in the growing sense of human brotherhood. He lives in the quickening social consciousness of the race. The world knows all this, but the world does not know how He lives in the consciousness of His disciples. "None but His loved ones know." "The secret of the Lord is with them that fear Him."

The explanation? Here it is: "He liveth by the power of God." "The power of God!" Now we are dealing with the imponderable. Measure the power of the air, the power of standing or moving water. We can do that. But who can measure the power of the sun? The sunlight that falls on every square mile of earth, if it could be utilized, is equal to 2000 horsepower. Who can measure the power of the moon which sways the water of all seas until the ocean heaves and breathes like a living breast? But these are only God's agents, His servants that do His bidding. He appoints the boundaries of the sea. He says,

"Let there be light," and the light starts on its long journey from star to star. Moses wanted to see God's glory, but it was denied Him. Moses never asked to see God's power. If we had a chance to examine a thunderbolt; if a cyclone with its heart of seething lightning were to pause at our door to let us analyze it, we would pray God to let it pass and spare us.

We can see the beginnings of power. Here is an acorn; there is a forest of oak in that brown shell. Here is a microscopic cell taken from living tissue. See it multiply! From this cell will come a myriad of other cells, until all the rivers teem with fish and the air quivers with iridescent wings. God never reveals such power to mortals as He reveals in life—life with its capacity for thought and love and faith. "The power of the Highest" over-shadowed Mary the Virgin. "The power of the Highest" came upon Jesus at the Jordan. He burst the bars of death by the power of God. Paul saw Jesus, experienced Jesus, and said, "Jesus Christ is the power of God unto salvation." Jesus Christ liveth by the power of God, and He liveth in us by that selfsame power. Can we live the life of faith? Can we have peace in the midst of trouble? Can we put down the things that hinder us? Can we face the future? Yes, by the power of God. "Though He was crucified through weakness, yet He liveth in us by the power of God."—*American Messenger*.

* * *

MIKE AND THE BIBLE

A good answer was that made by a poor Irishman to a Roman Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah; but sir," answered Mike, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have got no children."

"But, Michael," continued the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Very well, your riverence," said Mike; "if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Well then, Mike," said the priest, "you must go to church and the church will teach you. The church will give you the milk of the Word."

With the ready wit of an Irishman Mike said: "And where does the church get the milk but out of the Bible? Ah! your riverence, I would rather occasionally milk the cow myself."

* * *

A SMALL CHRIST OR A GREAT CHRIST

Does your theology give you a great and redeeming Christ, bearing and bearing away the sin of the world, with all power in heaven and in earth in His hands? Or does your theology give you a little Christ, shorn of infinite power, unable to work miracles as some of our noisy little sceptics tell us, and, I am sorry to say, some of our ministers tell us; unable to atone for the sins of the world, and of course, unable to conquer His guaranteed kingdom. Is your Christ a weak Christ, like the Christ of medieval art; unable to take the guidance of the faith of the world, or is He the Christ of the prophets, bearing on His shoulders the government; or the Christ of John, with face shining as the sun, whose voice is as the sound of many waters; able to measure His strength against the great world powers of evil and overcome them? Are you going to tell men that the whole world's sin has its match in Him who brought in a perfect offering on behalf of its sinful souls; and that in His name can be preached the forgiveness of sins and a place among the justified? Then you will show yourselves God's men, Christ's ambassadors, through whom He will pour a torrent of His redemptive power upon men. Only men knowing the Gospel to its heart of fire can sound its saving note.

* * *

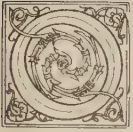
When you get into a tight place and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide will turn.—*Harriet Beecher Stowe*.

The Club

The Great Men of the World on the Greatest Problems of the World

COMPILED AND ARRANGED BY C. T. WETTSTEIN.

"The great men pass. We stand appalled and say,
How shall we live, when these have left our day?
How shall we fight, when splendid leaders fall,
How work, when silent is their bugle call?"



OPINIONS of the great men of the world on the Bible, Christianity, Religion, Belief in God, Creator, Future Life, Darwinism, Prayer, Mission, the Bible in the School, Atheism, etc.

L. A. Cauchy, one of the greatest mathematicians and physical scientists of France, Professor of Theological Astronomy, at the Sarbonne, Paris: "I believe in the divinity of Jesus Christ, the same as Tyche de Brahe, Kopernicus, Descartes, Newton, Lermath, Leidnitz, Pascal, Grimaldo, Euler, Guldin, Boscowitch and Gerdil—like all great naturalists, all great astronomers and all great mathematicians of the past centuries."

F. Bettex, Professor of Natural Sciences at Stuttgart, Germany: "Many unbelieving scientists have accomplished great things in all sciences, even as specialists. But more epoch-making, more leading, more enlightening are the labors of the great Christians, the true princes of science."

Charles Darwin: "The existence of a Creator and Ruler of the Universe has been acknowledged by the greatest men of the world." In the following quotations we will give the opinions of the most prominent scientists, statesmen and authors on the above subjects. From them the reader can see that the words of Cauchy, Bettex and Darwin are corroborated by the greatest men of the world. Some of these words are so beautiful in the trials and worries of daily life that they, by rights can be called "Words of Gold" and should be preserved for future references, like precious gems in a jewel case.

FUTURE LIFE

C. F. Ph. Martius, Botanist: "Conqueror of the realm of the palms": "What no eyes have seen, what no ears have heard, and what never came into any man's heart, that is the eternal happiness which I expect after I have laid aside my human body."

John Herschel, Astronomer, Lord Rector of Aberdeen University, Inventor of the telescope: "Nothing is more groundless than the reproach which is made by well-meaning, but ignorant people towards the study of nature, as if this would lead to doubts on the immortality of the soul and a revealed religion. The effect is just the opposite. Doubtless, the testimonies of natural science, whatever they may be, must cease at such truths that are destined to be made known to us by revelation."

Alexander Von Humboldt: "The proofs against a life after death I cannot accept as decisive. . . . In the soul of man rests a desire of something of another world after the present." Humboldt cannot be classed among the strictly religiously inclined naturalists, but he was a strong opponent of materialism.

Fr. W. J. Von Schelling, Philosopher at Leipsic and Jena: "The certainty that he who went through death, who restored the connection between nature and the spiritual world, changes death to us into triumph, a triumph that is awaiting us like the warrior who is going toward a certain victory. Although I want to live and labor as long as God lets me, I consider the moment of my death as the most precious one of my life."

Wilhelm Wackernagel, prominent philosopher and pedagogue in Switzerland, in a letter about the beauties of Switzerland: "Thus when daylight gradually broke in on the light of the moon, fuller and fuller, and the latter, finally

disappeared entirely, it seemed to me as if this were a more beautiful picture of the vanishing of a life carried on in purity, faith and love, than the picture of the evening red. The latter leads into the night; but death shall lead us the fullness of day. We do not walk here in the sunlight, but only in a reflection of the sun of eternity; but whoever walks here in the right way, on him falls on his last steps, the twilight of the day of the future world."

Abraham Lincoln, in a letter dated Springfield, Ill., January 12, 1851, during a severe illness of his father: "I earnestly hope that father will recover, but above all things, tell him to confide in our Creator. . . . Tell him that if it is decreed that he shall leave us, he will have a glorious reunion with the loved ones gone before, and where we others, left behind, hope soon to be reunited with him."

FAITH IN GOD

H. W. Longfellow, "One of the greatest scholars of New England," author and poet, in "The Loom of Life": "As the ice upon the mountain, when the warm breath of the summer's sun breathes upon it, melts, and divides into drops, each of which reflects an image of the sun, so life, in the smile of God's love, divides itself into separate forms each bearing in it and reflecting an image of God's love. Of all these forms, the highest and most perfect in its godlikeness is the human soul. . . . For lo! The light of the sun and the stars shines through the air, and is nowhere visible and seen—the planets hasten with more than the speed of the storm through infinite space, and their footsteps are not heard,—but where the sunlight strikes the firm surface of the planets, where the storm-wind smites the wall of the mountain cliff, there is the one seen and the other heard. Thus is the glory of God made visible, and may be seen, where, in the soul of man, it meets its likeness, changeless and firm-standing. Thus, then, stands man—a mountain in the boundary between two worlds;—its foot in one, its summit far-rising into the other."

L. J. R. Agassiz, Professor of Geology at Cambridge, "The Humboldt of America," as he was named: "The more I study nature, the more I am strengthened in my faith in God." A scholar of Agassiz said: "He never omitted a fit opportunity for illustrating, often with beaming face and profound emotion, the traces of the divine handiwork in the visible Universe."

John Ruskin, professor of Fine Arts at Cambridge and Oxford, in his lecture: "The Crown of Wild Olives": "Everybody in this room has been taught to pray daily 'Thy Kingdom come' . . . If you don't want a thing, don't ask for it. . . . If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it;—you must work for it. . . . And to work for it, you must know what it is. . . . It is not to come outside of us, but in the hearts of us—'The Kingdom of God is within you.' And, being within us, it is not a thing to be seen, but to be felt."

Justus Von Liebig, the greatest chemist of his time; president of the Academy of Science at Munich, in a lecture to students: "Do not forget that, with all our knowledge and investigations, with all our energy and spiritual greatness, we remain only near-sighted mortals, and that our real power must come from dependence on a higher Being."

Herman Lotze, Professor of philosophy in Berlin and Goettingen: "Yes, there is a God, and the belief in God alone explains the great riddle of our existence."

* * *

It is full of significance that Columbia University has decided to make knowledge of the Bible a requirement for admission to that institution. This action was taken upon recommendation made by a committee, representing Biblical instructors in American colleges and secondary schools. It will require knowledge of the Old and New Testaments and the life of Christ. Institutions of learning are coming to know, as the Church knows, that the calamitous war that devastated the world is the outgrowth of that gross materialism that has been crowding the Bible out and minimizing its importance, and trying to build up a civilization without its guidance, and its teachings as the basis.

Paul's Thorn in the Flesh

BY JAMES LAWSON, D.D.



OR many years I have been familiar with the old theory that Paul's "thorn in the flesh" was a case of having weak eyes or defective vision, as presented in May issue of the BIBLE CHAMPION.

To my mind the reasons adduced for this view are by no means conclusive. I think the *arguments* rather than Paul's eyes, are "weak and defective."

1. Argument one—Acts 9:18. There is absolutely nothing here to prove defective vision, but just the opposite. It is plainly stated that he "received sight," with not the slightest hint that it was defective and that he only partially recovered his sight.

Besides he does not seem to be referring to his conversion but to a subsequent event.

2. Nor is it at all 'evident' that his sight was 'defective' when Paul spoke so fearlessly to the usurper who sat in the place of the High Priest. I believe it was intentional on his part, and prophetic too, and his words came true, for God did smite the wicked usurper. Even total blindness would not have prevented Paul from knowing who it was that gave the insolent command, much less "defective" vision. Had he not known to whom he was speaking he would not have called him a "whited wall." It was his knowledge of the facts in the case that suggested and gave point to his fearless and well-chosen words.

3. The often heard expression "he would give his eyes" for a certain thing is so common that it falls far short of proof.

4. Many scholars believe he referred to the large letters rather than the length of the epistle. The meaning seems to be that he wished to impress the Galatians with his intense anxiety on their behalf, so that while his arm was chained, probably to that of a fellow-prisoner, he exerted himself sufficiently, by the use of his "hand," not his arm, to write them a letter which was certainly "large" in the circumstances, or as most people would say, "under the circumstances." This of course would account for his usual employment of an amanuensis. The other inspired writers were not imprisoned and bound as he was when writing their letters.

5. The use of the word "stumble" no more proves that he stumbled than his use of the word "run" proves that he was a fine "sprinter." One might as well argue good eyesight from the expression "I press toward the mark."

Not one of the five arguments or supposed proofs is at all convincing to me; nor is their strength much increased when woven together.

What, then, was the thorn? Evidently God did not intend us to *know* or he would have told us. I *think* it was a difficulty in speech. It was something "given" him at a time subsequent to his conversion and immediately after some special visions or revelations, and for a specific purpose "lest I should be exalted above measure," he says. He heard what was unlawful or impossible to utter. Had this impediment in his speech not been given he might have been tempted to display his powers of oratory in an unlawful and boastful manner. Sore eyes would be little or no check to this, but an impediment in his speech would be most effectual. And that this was the case seems to be put beyond question in the preceding chapter, speaking on that very subject, where he acknowledges that he was "rude in speech," and in the chapter preceding that he tells us what people said of him, that while his letters were "mighty and powerful" his bodily presence (not vision) was weak and his "speech contemptible." Words could scarcely be plainer, and this view also harmonizes with his statements in 1 Cor. 1:17 and 2:1, where he disclaims "excellency of speech."

Taking this view of the matter I can easily see a reason why this thorn should be "given" and why it should not "depart." It was the message that produced conviction—not the messenger. And so he says, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

The Power of Silence

BY THE REV. EDWIN WHITTIER CASWELL.



ENNYSON tells us that "things seen are mightier than things heard;" and another says that "Actions speak louder than words." Certainly, there are times when language is insufficient to express great emotions. William, the silent, and Grant, the silent, two of the world's greatest generals, understood the secret of the power of silence.

Our Lord found silence to be golden. After Jesus' visit to the temple, for eighteen long years, he waited in seclusion before He revealed His mission. He was busy waiting, with roughened hands and burdened shoulders, till the hour was ripe for Him to speak. Then, in three years, His words, with the accumulating power of thirty years of silence, began the conquest of the world.

There were times when His silence was the means of testing the faith of the seeker. When the Syro-Phoenician woman besought Christ to heal her daughter, He answered her never a word, but when He did speak it was, "Oh, woman, great is thy faith! Be it even unto thee as thou wilt." When Christ heard of the illness of Lazarus, He maintained a solemn silence for two whole days, till He knew the time had come to perform His greatest miracle. His silence at first gave pain, and then a far more exceeding weight of glory. One expression, the result of this silence, has thrilled the hearts of men in all ages—"I am the resurrection and the life."

Jesus was dumb before His accusers during the long night of His trial. When Pilate exclaimed, "Hearest Thou not how many things they witness against Thee?" our Lord answered him not a word. It was not the speechlessness of guilt or fear, but of the sublime consciousness of truthfulness, of holiness and of almighty power. Christ looked down the centuries and saw the triumph of His sufferings and was satisfied. He could wait in quietness for vindication. When He comes to judge the world on the throne of His glory, He will then answer his accusers. The innocent should never be in a hurry to rise and explain. God will care for their characters and reputations, in the fullness of His time. When He speaks, all enemies will be dumb.

Our Lord set His disciples a good example in His silence regarding Judas. Knowing of his treachery, Christ bore with him, instead of exposing him before the apostles. It was the silence of solicitude for Judas' salvation, manifested up to the last moment of betrayal. On the cross, Christ bore in holy quietness the jeers of the mob, who cried out, "He saved others; Himself he cannot save." What words He did utter, in His supreme agony, were not in reply to the multitude, but in infinite pity and compassion for those who crucified Him, saying, "Father, forgive them; they know not what they do." He did not cry nor lift up His voice, for He knew the isles would wait for His law and the heathen be given Him for an inheritance. He realized that the humiliation was but for a moment, while the hosannas would resound through all the ages.

We are all aware that nature is wonderfully expressive in her silences. Her scenes of sublimity and grandeur are voiceless, but powerful to thrill the soul. The stars in their splendor silently speak of the heavens above them. The planets, moving with noiseless footsteps, break forth in the music of the spheres. "Day unto day uttereth speech and night unto night showeth knowledge." Every moment we stand in the presence of mute forces that speak to us of the Almighty Creator in silent symphonies. The still small voice of nature is more resonant than the loudest storms and earthquakes. Sunbeams quietly fill the earth's bosom with new life, and robe her form in beautiful garments. So the Sun of righteousness makes our storm a calm and turns wintry night into glorious day. Then He leadeth us beside the still waters, where we rest in the Lord and hear Him say, "in quietness and in confidence shall be your strength."

Silent sunsets have spoken loudest to the great painters, enabling them to see the City of God coming down out of heaven, inviting us to tread her golden streets. Looking through these western windows of splendor, artists have beheld the glory of coming tomorrows, when the dying day is swallowed up in victory and clouds, like lords, lead their King to His throne eternal.

Emperor William II, during one of his vacation voyages, once said, "Whoever has communed with himself, when alone on the high seass, with naught but God's star-broidered heavens above, cannot be blind to the worth of such moments." Emerson remarked once, "I never count the hours I spend in wandering by the sea. Like God, 'It useth me'," and Professor Raleigh said of Wordsworth's pictures of nature, "To walk with him is to feel the visitings of a larger, purer air and the peace of an unfathomable sky."

The deepest experiences of love and devotion are expressed best in silence. At such times, words seem superficial; even music appears to be a separating influence. When the Son of God comes into the throne room of the soul, we wait in silent awe for Him to speak, not in language but in love. Then we know the Lord is in His holy temple and say, "Let the whole earth keep silent before Him." When He is transfigured before us, profuse language would dispel the heavenly atmosphere, and mar the divine visitation.

A friend of the writer once visited Westminster Abbey, and was deeply impressed with the solemnity of the surroundings. As she stood in the presence of so much departed greatness, the divine Spirit seemed to fill the great building. While thus communing with the mighty dead and worshipping in the sacred stillness of that holy hour, a priest suddenly entered and loudly mumbled over, in an unknown tongue, some words of worship that seemed all out of harmony with the heavenly influences inspired by the surroundings. In moments of overpowering agony, stillness of soul is most expressive.

Christ's silence in His great sorrow may have been partly because of His aloneness. There was none with Him, after the mob captured Him—everyone turned to his own way. Judas betrayed Him, Peter denied Him, and the beloved John, with the others, forsook him and fled. There He stood alone among His tormentors. While the shallows murmur, the deeps of such unutterable anguish are dumb. Behold the Man of sorrows, while He treads the winepress alone. He has no crown but that of thorns, no robe but that of mockery, no kiss but that of treachery. What wonder He stood in Godlike majestic silence.

Stillness does not mean inactivity or insensibility. One may be the most quiet when the busiest, and have the deepest feeling in moments of calmness. The serene composure of the Christian mind under all circumstances is owing to the consciousness of the indwelling Spirit of God.

"Be still and know that I am God," means that we know He is the God who delivers His people, so we can exclaim in every trial, "The Lord, He is God," and know in every sea of trouble that He calms the waves, and in every loss makes all things work together for good, and feel as Garfield did when he exclaimed, "God reigns and the government at Washington still lives!"

So Christ's words, "Let not your heart be troubled," give calmness and composure to the multitude of His followers, till we enter His realm of restfulness eternal.

"I walk down the valley of silence,
Down the dim, voiceless valley alone;
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown.

"But far on the deep there are billows,
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach."

* * *

When Jesus Christ says that He overcame the world He means that His conquest is the pledge of ours. If He had failed we could not have succeeded. It is because He has succeeded that we cannot fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—*Joseph Parker, D.D.*

Among the Baptists



THE Northern Baptist Convention—nearly 4,000 representatives of a constituency of 1,227,448 members—held its annual meeting in Buffalo, N. Y., June 20-29. There was much of interest to many outside the denomination. In what follows let the sentences in formal quotation marks be considered as taken from the fine report of the *Watchman-Examiner* of July 1, unless otherwise indicated.

"Said a Buffalo reporter on the daily press: 'I have covered 100 conventions, but this is the liveliest thing I have ever seen.' It would not be altogether extravagant to say that there were something like 4,000 shades of Baptist opinion there. Perhaps no gathering of Baptists since Civil War days has developed tenser moments or more bitter antagonisms than have the Buffalo meetings, but they were all straightened out in the good old Baptist way by mutual concession and 'Blest be the tie that binds.'"

THE INTERCHURCH WORLD MOVEMENT.

Baptists were among the foremost and most strenuous in going into the Movement. "We entered into the Movement in good faith. Doubtless we received some blessings from it. Our experience has cost us \$2,500,000 and a great deal of denominational strife." They pulled out from it at Buffalo as did the Presbyterians a month earlier at their Philadelphia Assembly. This bad-good, world-church scheme of high finance has collapsed, leaving the Presbyterians in a hole for \$1,000,000 to pay their share of the indebtedness incurred, and the Baptist proportion is much more. But they both propose to pay up like good, honest citizens they are.

THE OFFICIAL BAPTIST NEWSPAPER ORGAN.

Baptists are nothing if not democratic. "The matter of an officially controlled press is one of the vital questions before our denomination." Baptist atmosphere, however, does not seem to be favorable to dominating officialism. How could it be when there are "4000 shades of Baptist opinion?" "A paper must be liberal, conservative, or neutral. If liberal it will not satisfy the conservatives. If conservative it will not satisfy the liberals. If neutral it will not satisfy anybody."

The official organ, *The Baptist*, that was born a year ago, seems to have had a somewhat anemic babyhood. It reports a subscription list of 12,704—several thousand of them short-time subscriptions, though—for a membership of 1,227,448. This resolution was introduced: "Resolved, That the Convention instruct the Board of Promotion immediately to sell *The Baptist* to the highest bidder." Instead, a nursing bottle of \$2,500 was voted for it for sustenance the ensuing year. The Baptist denomination has been rather noted for its stalwart individual-controlled newspapers. St. Luke says: "No man having drunk old wine straightway desireth new, for he saith, The old is better" (5:39).

THE PRE-CONFERENCE ON FUNDAMENTALS.

There has been so much wildcat theology rampant in the denomination, escaping from the Chicago University cage and from lairs even in other institutions, that many brethren could no longer stand its depredations. "Dr. W. B. Riley threw a bombshell with his broadside address on 'The Menace of Modernism.' He said three things are endangered, particularly in our schools, today: An inspired Word; the deity of Jesus, the fact of regeneration. We are in peril of losing our distinctive message and our very life as a people. He assailed the new teachings in the schools and seminaries, subversive of the truth. There was profound feeling manifest."

In view of the deplorable situation, a Conference on Fundamentals preliminary to the Convention was called. The men responsible for this were mostly, if not entirely, Premillennialists, "because premillennialists are always sound on fundamentals." There was not a higher critic or a new theologaster among them. They had convictions and they had courage of their convictions, and then some. The Baptist—we will not say woods, but—archipelago has that kind in plenty.

Assembling, happily these brethren did not stand alone: "Standing solidly together in the battle for the re-enthronement of the fundamentals of our holy

faith were pre-millennialists." In fact the *Watchman-Examiner* moves to strike out the "millennial" nomenclature and call them "Fundamentalists." We second the motion.

THE SCHOOLS TO BE INVESTIGATED.

"The Conference exerted a large influence on the Convention." The Lake Michigan, guerilla, bashibazouk theological spirit was not tame by any manner of means. "The resolution looking to the investigation of the teaching in our schools, colleges and seminaries created the wildest disorder. A sober, reverential, thoughtful body of men and women was transformed into a shouting, hissing, applauding bedlam. The behavior was shameful."

But rampancy came to eat out of the conservative hand—almost. "We are delighted that the resolution was passed, that the committee was appointed, and that the investigation will be made. . . . A committee of nine thoughtful, intelligent, fair-minded men has been asked to look into the matter on behalf of the denomination. They will do their work thoroughly and well. Heat will be transformed into light. False teaching in a few schools puts all schools under suspicion. Let the whole truth be known and let suspicions cease."

That premil—no, fundamentalist group, as is thus apparent, does not object to letting sunlight in. Let us step over and call on our Congregational brethren a moment.

The descendants of the Pilgrims and Puritans have been having a Plymouth-rock, tercentenary celebration in Boston, to which Congregational clans from various parts of the world gathered. Great thing. The *Congregationalist and Advance* of July 15, is a big report-number. On page 82, under the heading, "Said in Council," is this: "By C. S. Patton. 'Our Baptist brethren appointed a commission last week to investigate whether light had broken into some of their educational institutions, and if so, whether it would not be well to pull down the shades.

Descendant for sure. What a peaceful and stagnant thing it is for New Haven, Andover-Harvard, Hartford, Bangor, Oberlin, Chicago, San Francisco, that the Council—if that be the competent ecclesiastical body—did not have a premil—no, fundamentalist group in it.

If Editor-in-Chief Hamilton were at the ouija board just now, wouldn't he say things.

HEARTSOMENESS.

Looking back at the Convention as a whole, it is enheartening that the defenders of and contenders for the faith once delivered to the saints were so faithful, fearless, aggressive, victorious. Long live that kind of Baptist.

The Bible: Try It

BY G. B. F. HALLOCK, D.D.



LADY who excelled in making wax flowers and fruit was criticised severely by her friends, and her work unjustly derided. She convicted them by showing them an apple with which they, as usual, found fault. One complained of the color, another of the shape, and so on. When they had finished, she silently cut the apple and ate it. The Bible—taste it! Try it. Don't waste time and energy criticising it. Test it.

A certain man placed a fountain by the wayside, and he hung up a cup near to it by a little chain. He was told some time afterwards that a great art critic had found much fault with the fountain's design. "But," he said, "do many persons drink at it?" Then they told him that thousands of poor people, men, women, and children, slaked their thirst at the fountain. He smiled, and answered that he was little troubled by the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some of us seem afraid lest confidence be shaken and its honor be decreased. But let us be sure of this, that from the standpoint of its munificent Designer the only question is, "Do many persons drink of it?" and

that God, the giver, is fully satisfied in knowing that increasing multitudes of earth's weary, wistful souls are slaking their thirst at His life-giving fountain, the blest fountain which can satisfy the craving, the needs, the yearning desire of every fainting soul, famishing for the water of life. Oh, that men who are troubled with doubts and questionings and skeptical thoughts about the Bible would calmly examine it for themselves! Oh, that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the disarming of criticism. The Book itself is its own best witness and defender.

Lord Lyttleton and Gilbert West, both men of acknowledged talents in England, had imbibed the spirit of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the fraud. Both sat down to study the Book and write against it. The result of their separate attempts was truly remarkable. They were both converted by their endeavor to overthrow Christianity. They came together, not as they had expected, to exult over an imposture exposed to ridicule, but to lament their own folly, to congratulate each other on their joint conviction that the Bible was the Word of God, and to rejoice together over a Saviour found. Both were led through this door of truth into the light of the truth as it is in Jesus.

With all the indifferent or perplexed, the doubting or denying, our troubles would be well nigh over if we could once but get them to put the Bible to the test, the practical test, of experience. It has its own way of evidencing itself. It carries its own inherent power to convince. It has survived many previous attempts to set it aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. Let none of those who love it, who read it as God's Word, who bow to its decisions as to doctrine or duty, for one moment fear the ridicule or boastful claims of any so-called advanced thinkers, higher critics, or progressives. God will take care of His own Book. Instead, we have every reason for supreme confidence. "The Word of the Lord is tried." It has stood and will stand every test and commend itself alike to our hearts and to our reason. And our best act will ever be in trying to lead men to put it to the test of personal appropriation. "Oh, taste and see!" "With thee is the fountain of life, and in thy light shall we see light."—*Herald and Presbyter*.

THINGS WITHOUT MERCY

"You have a beautiful place here," said the Donaldsons' friends, every one, when they first saw the new Donaldson home. Almost invariably they added: "What a pity that you must have that weedy, neglected, vacant lot just across the street."

The Donaldson reply was always the same.

"So we thought at first. Then mother discovered that the sunsets were just as beautiful beyond that vacant lot, and that we could see them better than if it were built upon. Then father and the boys went to work at our own grounds and made them so pretty that it takes all our spare time to look right at home."

Perhaps the Donaldsons had absorbed from Macbeth the philosophy of the lines, "Things without all remedy should be without regard." That is better than the old, grim, "What can't be cured must be endured." They didn't endure the weedy, vacant lot. They overlooked it to the beautiful sunsets beyond. They filled their own surroundings so full of beauty that their eyes were filled with that, and did not stray to the ugly view.

Perhaps a good many of us would be happier and better if we did the same. There may be ugly, unpleasant, disagreeable things in our environment. If we can't remedy them, let us fill our own souls so full of good that we need not regard the weedy places, and learn to overlook them in the far-seeing gaze that sees the glories of the heavens far above the ugliness of earth.—*Onward*.

* * *

The church has suffered mightily from ungracious goodness. Our witness would be more effective with the world if we could set up a high ideal of geniality. It is disgraceful to a Christian to work and act without hope. He has a right to be joyful in the presence of his Guide, even in the Valley of the Shadow. The ideal Christian in his prayers will beg for the companionship of joy.—*Congregationalist*.

The Sanctuary

The Family Altar

BY DAVID JAMES BURRELL, D.D., LL.D.

The Ark of the Lord continued in the house of Obed Edom three months, and the Lord blessed Obed Edom and all his household.—2 Sam. 6:11.



HE Ark of the Covenant was nothing but a wooden chest about five feet long; but the destinies of men and nations were centered in it. And what a story it had! Built under divine direction when the children of Israel were encamped at Mount Sinai, it led them through the wilderness; and, when they entered the Land of Promise, it was placed in the Tabernacle at Shiloh, where it remained four hundred years. In the meantime it had developed into a sort of fetich, and when carried as such into the battle of Ebenezer it fell into the hands of the Philistines, where it was practically forgotten for a period of about seventy years. Then David, "the man after God's own heart," on coming to the throne sent a bodyguard of three thousand men to recover it. They placed the sacred chest on an ox-cart, which was a lawless thing to do (see Numbers 7:9) and set out for Jerusalem along the mountain road. The Ark trembled and Uzzah, putting forth his hand to steady it, fell dead! A panic of fear resulted: the Ark was abandoned and found shelter in the house of Obed Edom, who, though a Philistine, was a devout man. There for three blessed months let us leave it.

What was the significance of this wooden chest? Dr. Parker says, "It was the transient symbol of an eternal truth." That eternal truth is the divine Presence; and that Presence is manifest in Christ, whose other name is Immanuel, which being interpreted is "God with us."

It was made of acacia wood, overlaid within and without with gold; as divinity and humanity are combined in the theanthropic person of Christ.

It contained three things; a budded rod, the symbol of life and immortality brought to light in him; a pot of manna, the symbol of the living Bread that came down from heaven, of which if a man eat he shall never die; and the Tables of the Law, pointing to him who is "the end of the Law, for righteousness to all who believe in him."

Its golden cover, sprinkled with blood, was called the mercy seat, signifying that our approach to God in prayer is through the atoning grace of Christ, whose blood cleanseth from all sin.

The two cherubims bending over the mercy seat in an attitude of wonder, call to mind the mystery of the Incarnation; as it is written, "Great is the mystery of godliness, God is manifest in flesh; the angels desire to look into it."

The luminous cloud, rising from between the wings of the cherubim and hovering above the encampment, were the visible token of the presence of God in providence and a prophetic foregleam of the Saviour's promise "Lo, I am with you alway, even unto the end."

It was called "the Ark of the Covenant" because it was intended to visibly emphasize the fact that the chosen people were in covenant with God. By the terms of that covenant they were "chosen" to be perpetually blessed *on condition* of their safeguarding the Messianic hope and transmitting it along succeeding generations until "the sun of righteousness should arise with healing in his wings."

So much for the significance of the Ark. Now let us stand in the doorway of the house of Obed Edom and observe its influence there.

For three wonderful months "he and all his household" were blessed. Afterward he appears—this Philistine!—as a minister in the Tabernacle and a member of the sacred choir (1 Chron. XV. 18-21 and XVI. 5) and subsequently no less than seventy-two of his descendants are mentioned as "fit for service" in the house of God. (1 Chron. 26:4-8.)

Now this brings us to the business in hand; which is to emphasize the importance of *The Family Altar*, for the family altar is the Ark of the Covenant brought down to date.

There are three chapters in the story of domestic life.

The first begins at the marriage altar where—in the Christian ideal—two persons are so made one in the Lord that nothing can ever impair the sacred tie.

In the diary of Charles Wesley he thus records the events of his wedding day: "I rose at five in the morning and spent three hours in prayer. Then I led my Sally to the church, where our hands were joined by my brother John, who prayed that the Lord would bless our nuptials as at Cana, turning the water into wine. Thence to our home, where we knelt together and renewed our consecration to Christ. It was a cloudless day."

It is always a cloudless day when Darby and Joan go out into life together with the vows of the Covenant upon their lips. Can they ever quarrel? Never for a moment without a sweet and happy reconciliation. Listen to Allen Cunningham:

"Come here to me, thou lass o' my love;
Come here and kneel wi' me;
The day is full of the goodness of God,
An' I canna pray without thee."

Can they be violently rent asunder? Divorce? Name not that horror! The thing is impossible for two who kneel together and mingle their prayers to the same loving God.

The next chapter in domestic life begins when the bairnies come. These are not merely "hostages to fortune;" they are hostages to heaven as well. And the family altar is the recognition of the divine claim. It is a true proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

In the last days of Robert Burns he thus paid loving tribute to the altar in his humble home at Alloway:

"They round the ingle form a circle wide;
The sire turns o'er wi' patriarchal grace
The old ha' Bible, ance his father's pride;
His bonnet reverently is laid aside,
His lyart haffets wearing thin and bare;
He wales a portion wi' judicious care,
And 'Let us worship God' he says with solemn air."

A scene like than can never be forgotten. The sons and daughters may wander far, but the Covenant is Yea and Amen, and—like a magnet, that trembles as it will comes trembling back to the North—the prodigal, sooner or later, returns to his Father's house.

But everything depends upon our keeping the Covenant. The family altar is as really the sign of the Covenant as was the Ark in the house of Obed Edom. And it is the observance of the Covenant that keeps not only us but our households in right relations with God.

The Covenant was originally made with Adam for himself and his children after him; then with Abraham for himself and his children after him; with Noah also for himself and his children after him; and with David for himself and his children after him.

It takes two to make or keep a covenant, but it takes only one to break it. The "party of the first part" here is God, who promises to grant His presence and benediction upon the households of those who honor and obey Him. The "party of the second part" is the man who agrees for himself and his household to honor and obey Him.

God is always faithful: "The mountains shall depart and the hills shall be removed, but my kindness shall not depart from thee neither shall the covenant of my peace be removed, said the Lord that hath mercy on thee." But the man who fails to practice his religion in the innermost circle of his social life is so obviously

false to his obligation that he can enter no claim upon the promises of a covenant-keeping God.

There is something radically wrong with a professedly Christian home where children are born and grow up into manhood and womanhood without ever hearing the voice of the father or mother in prayer. No subterfuge—such as the press of business, or timidity or modest inefficiency—can excuse the head of a family from sending his children out into the world with the impression that he did not care enough for their spiritual welfare to clasp hands with them at the throne of the heavenly grace.

In the Parable of the Prodigal Son it is intimated that he suffered on the one hand from the weakness of an over-indulgent father and on the other, from the absence of a mother's influence. Over the hills he went, with literally "money to burn" in his girdle. And who was to blame for the sequel? Loyalty to the Covenant would have saved that boy. Loyalty to the Covenant will sooner or later bring all the wanderers home; even though their penitent tears may fall only on the graves of their forebears. The fervent prayers of the righteous are always effectual; though the times and seasons are with God.

The *last chapter* in home life is the breaking up.

But there is no real breaking up of a Christian home. It is only a brief adjournment. On the fly leaf of an old Bible I find these words written by a hand that was folded long ago: "Those who live in the Lord never see each other for the last time." It is natural to weep when members of our household turn a bend in the road and pass out of sight; but there is a rainbow in every tear, because we know that we shall presently catch up with them.

"So part we sadly in the wilderness,
To meet again in sweet Jerusalem."

Blessed be the Lord for those comforting words of His, "In My Father's house there are many mansions! if it were not so I would have told you; I go to prepare a place for you."

Will the circle be unbroken there? It is for us to say. At the family altar we claim the Covenant not only for ourselves but for those who are nearest and dearest to us.

You have seen a mother in the doorway of her home sending her children to school with a smiling benediction. This is a parable of life.

"One by one their seats are emptied,
One by one they go their way."

But our farewells are only until we meet again. For the pillar of cloud is over the Ark of the Covenant; and the pillar of cloud leads straight to the Land of Promise.

It is related of Justice McLean, of Ohio, that once, during a term of court, he attended church and was converted. On reaching home he said to his wife, "I want to begin right: suppose we go into the sitting room and have family prayers." But as there were four lawyers in the sitting room, his wife suggested the convenient kitchen. "Oh no," said he, "this is the first time I ever invited the Lord into my house and I should be ashamed to receive Him in the kitchen." So into the sitting room they went. "Gentlemen," said he, "I have just accepted Christ as my Saviour, and I would be glad to have you join me in thanksgiving;" which they all did.

If you have never had a family altar or if it has crumbled from disuse, I pray you build it today. And as you and the members of your household gather around it, enter your claim—with a clear conscience—to all the exceeding great and precious promises of the Covenant, not only for yourself but for your children after you.

And those promises will not fail you.

* * *

The pastor who spends most of his time emphasizing his "Don't Believes" is trying to feed his flock on the holes in the doughnuts.—*L. R. Akers, D.D.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.D.

July and August have been months of absentees, now September brings back workers from outings and from languishings. The schools and colleges will open this month and the Churches will get down to serious business and delightful activity for the Cause of Christ. As Christians what is the business of our life? "Quo vadis?"

THE BOTTLE VERSUS THE WELL

GENESIS I:1-21.

The historic facts of the Bible have also a deeper meaning. Genesis is a Store House of delightful and illuminating truths. There is no more "myth" about Sarah and Hagar than there is about Woodrow Wilson. It was an unhappy family affair, slightly different from the divorce cases of the present, but Sarah was the lawful wife of Abraham and in Isaac was to be God's peculiar people. Ishmael became another nation. We now consider the incident for a deeper meaning, in the life of Hagar. Her bottle of water was soon exhausted and she gave up in despair, but Jehovah led her to see the well and fill her bottle from this unfailing source. Our theme is Water-Bottle versus Well, Tank versus Windmill, "Old Oaken Bucket" versus the Well. The Bible elaborates this thought in many cases, contrasting the cistern with the well. Jesus spoke to the woman of Samaria of the Water of Life, suggested by Jacob's well. (John 4). The means of Grace are only bottles; but in God there is the "well of water springing up unto eternal life."

The well was hidden. Hagar failed in faith and effort in not searching for the spring. Many fail to search aright for the consolation and life. God has provided. A sailing vessel signaled to another vessel for water. "Dip down your buckets. You are in the mouth of the Amazon." We should see God's hand in the well, in all the blessings of life. Even if we dig the well, God has furnished the water. The well was found in answer to the cry of the child, Ishmael. God has always taken thought for children. He spared Nineveh, and He reminded sulking Jonah that in that great city there were one hundred and twenty thousand little children. Jesus was the child-lover. Christianity is noted for its conspicuous care of chil-

dren. "Man's extremity is God's opportunity." Hagar was at her wit's end, and gave up. Then God revealed His hand. The Sunday, the Church, the Bible are the bottles, only effectual when filled with the grace of God. God is the source. Let us put first things first.

THE ARTESIAN WELL OF LIFE

JOHN 4:1-26.

In the heat and dust of July and August we have learned the preciousness of water. How refreshing its taste! How essential to life! In Palestine water is much appreciated, because of its limited and poor supply. Jacob's well was a treasure, though not artesian. In Jesus Christ we find the life-giving water of the soul. In Heaven there is the "River of Water of Life."

In the hot sands of the western desert we have seen the wonderful power of water, as seen by the irrigation ditch and the artesian well. "The wilderness and dry land shall be glad." Read Is. 35. The cactus and the sagebrush give place to the grass and the grain. The hotter the sun the more beautiful and bountiful the life, when water abounds. A person can live anywhere, if this artesian well of the soul is flowing within his heart. The ancient Christians lived in the catacombs under Rome. The missionaries go into the dark places of earth and rejoice. The source of this life is in God, not in Nature, nor in Human Nature. Apart from God human life is like "Death Valley" in California, sometimes 140 degrees in the shade. But under London is a fresh water lake of 1500 square miles. The source of the water of life is inexhaustible. The overflow is for others.

THE ONLY GOSPEL

GALATIANS I:1-24.

We believe in breadth of thought and sympathy. But some are so broad they are pitifully shallow. They do not distinguish between truth and falsehood; so that they are unreliable. We believe there is good in many societies, but it is insanity to think that they are as good as the Church of Christ. Paul met this "advanced" theology, and he condemned it without mercy. The Galatians were the

Celts of Asia Minor, but even they had been fooled by proselytizers. They had put the rites of the Jewish Church above the Cross of Christ. Paul could not tolerate, though he was no bigot. Paul emphasized his "call," as not from man but from God, and his knowledge as by revelation, not by the teaching even of Peter. He depended upon his personal experience of Jesus Christ. No false philosophy or sophistry could unsettle him. We all need such an experience of religion, then men and the world cannot move us from the rock of divine truth. Like Paul we marvel that so many have been carried away by infidel theology. There is only one Gospel, and that is the fact of "*Jesus Christ and Him Crucified*." Paul was as sure of this as he was of his own existence. We should be, and may be. Abraham Lincoln said, "When I asked the Christians of Springfield to pray for me, I was not a Christian. When I buried my son I was not a Christian. But when I saw the graves at Gettysburg I then and there consecrated myself to Christ. I do love Jesus." A lawyer listened to Charles G. Finney, with eyes riveted upon the speaker, and afterwards he said to him, "When you told how simple the Gospel is *I snatched at it*." An Indian said to a white man who hesitated to become a Christian, "A rich prince comes and offers us a new coat. White man looks at his and says pretty good and hesitates. Poor Indian looks at his old blanket and says no good, and he takes what is offered." The only Gospel works wonders, as nothing else ever did. In Korea a Christian was cast into jail for the fault of his son. He found there eighteen criminals. When he left in five months the eighteen sinners had become eighteen Christians. It is the only Gospel, and it is all-sufficient. There is no other hope; but it is enough. Christ "shall see of the travail of his soul and shall be satisfied."

THE CORD OF BLUE

NUMBERS 15:37-41.

In early historic times God put the peoples into His kindergarten. He taught them the higher meaning of Nature and History. The Tabernacle and the Temple were symbolic. Jesus taught by parable, because earth is an object lesson. Even the dress of the Israelites had its spiritual meaning, in its texture and its coloring. In the passage under consid-

eration study the "cord of blue" in the border of their garments.

God believes in adornment and told the men and women to wear fringes on the borders of their robes, but it must be "true blue." Blue means fidelity. A yellow streak means cowardice, but blue speaks of the bravery that is true to belief, the "courage of one's convictions." As there was need then for this continual exhortation; so there is today. Let the blue of our flag ever be eloquent.

We should be faithful to God, and recognize Him in His gifts in Nature and Providence. The flag is more than bunting. We should be faithful to the Bible as God's Book, as well as man's. We should be faithful to the Church as Christ's as well as man's. Many put their own interests before Christ's, their own country before Christ's Kingdom, and the works of man before the Cause of Christ. The cord of blue in our life may cost much; but it is the price of character. It is also the essential characteristic, if we wish the respect and trust of our fellowmen. It is the sole guarantee that at last we shall hear the commendation of the Judge and Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A Month's Lesson-Topics for Mid-Week Meeting

Lesson, Psalm 51. *Topic*, PARDON. WHY NEEDED, WHERE FOUND. *Text* Rom. 5:21. *Parallel Texts*, Rom. 5:12, and 6; 23, Ezek. 18:4, Isa. 55:7, Prov. 8:36, 1 John 5:11, Eph. 2:3, Ezek. 36:25-27, Ps. 38:18, 1 John 1:9, Jer. 16:17, Neh. 9:17.

Lesson, 1 Kings 3:5-15 and 4:25-34. *Topic*, PEACE, WHAT AND WHENCE. *Text*, Num. 6:26. *Parallel Texts*, 1 Cor. 7:15, John 14:27, Gal. 5:22, Job 22:21, Phil. 4:7, Ps. 37:11, 1 Pet. 3:11, Ps. 119:165, Rom. 14:17, Isa. 48:22.

Lesson, Matt. 20:1-8, 25:13-30. *Topic*, "LABORERS TOGETHER WITH GOD." *Text*, 1 Cor. 3:9, 2 Cor. 5:9, Phil. 2:12, Heb. 4:11, Acts 20:35, Col. 4:12, Heb. 6:10, 2 Cor. 6:1. *Parallel Texts*, John 4:34, John 6:28, 29, Rev. 22:12.

Lesson, John 14:1-26. *Topic*, "WHAT JOHN SAYS WE KNOW." *Text*, John 15:15. *Parallel Texts*, 1 John 5:20, 2:3, 2:5, 3:24, 4:13, 3:19, 3:14, 5:2, 5:19, 5:15, 5:18, 4:6, 2:18, 3:1.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON
HAMILTON, D.D.

Chapter 9—The Reciprocity of Rightness.



NE week later, the same company dined in a private room of the Club as the guests of the Senator. In the conversation that followed the dinner, he acted as chairman. He said:

"Our last meeting was marked by a mystery which I have not been able to fathom. Our friend, the Editor, in his editorial in the *Journal of the World*, on 'The Universal Religion,' related an experience very similar to my own. The arguments, while they were weighty, were not of themselves sufficient to overthrow the habits or convictions of a life-time. In the half-hour's meditation suggested by our host, while we listened to the mysterious Music Box, I passed through a period of mental and spiritual illumination which I can only liken to being lifted into another world. I became an observer of the incidents of my own life as impersonal as if I had been a distinctly different individual. I saw what a different life I would have lived, had I been a believer in the 'creed' of the 'Universal Religion' and had been governed by the 'rule.'

"I am a hard-headed practical man and have outgrown the illusions of youth. But during that half-hour I became a young man again. I felt stir within me, hopes, ambitions and purposes that I would have ridiculed had I heard them described by another. I was conscious of a miraculous change, I dare call it nothing else, so super-natural it now appears to me to have been. I felt all that had been said and infinitely more was true. An inspiration to live a new life and become a new man overwhelmed me and I was nearer prayer than I have been for half a century. Since that hour I have endeavored to follow by logical reasoning the change in my feelings and beliefs, but have failed. I simply know I am a different man in every thought, desire and purpose. I have feared that I had become a victim of 'The Wizard of the 20th Century,' who wrought an enchantment by means of the Magic Music Box, whose every note concealed a germ."

The other guests confessed to experiences strikingly similar to those of the Editor and the Senator. Elijah, when solicited for an explanation, replied:

"The change wrought is the marvellous thing, not the method or the instrument. Whatever they may have been, if the result shall be the lifting of the world into a new and better life, we must all agree that no greater blessing to the race could be vouchsafed than for all men to become the victims of a like enchantment, whether by a Wizard or the uncrowned King of Coney Island."

The Labor Leader, while declaring his purpose unaltered to live by the 'rule' seemed oppressed by the obstacles in the way. He said: "You told us to overcome or remove the difficulties, but I am in a maze and am unable to find my way out. I am hedged about on every side by obstacles which I can neither overcome nor remove."

"All the difficulties will be removed or remedied by the universal adoption of the principle of the reciprocity of rightness. By that I mean the obligation to do the right, the straight, the square thing to all men, everywhere, all the time. He is a knave at heart, if not in act, who demands a square deal from others, but is unwilling to reciprocate. All controversies or conflicts are born of misunderstanding or misdoing. The former can be banished by education; the latter only by punishing or re-creating the wrong-doer.

"As we have to deal chiefly with mis-doing let us take two or three typical difficulties and apply the remedy. Suppose we begin with 'Landlordism.' That will cover the exclusive ownership and use of all property by an individual or collection of individuals called a company or corporation. Without going back to the question of right ownership, we will start with property whose possession under existing law is legitimate. The landlord is responsible for the right use of his property; he is guilty if it is wrongly used.

"There are three forms of crime associated with the use of property; liquor-selling, gambling and the social evil. The landlord is in principle and in law the partner of the criminal whose crime is made possible by the use of his property.

He should be treated as the chief criminal and dealt with, first of all. He demands that law shall protect him in the ownership and possession and use of his property; he of all men should not be permitted to become the patron and producer of lawlessness or outlawry."

"That opens up the chief difficulty which has always puzzled the race and I fear it always will," said the Editor. "How can the 'rule' be applied to crime?"

"Crime is destructive of all that pertains to the race. The criminal whether landlord or tenant, is beyond the benefits of the 'rule.'"

"Crime may be beyond the benefits of the 'rule,' but how would the 'rule' banish it?" asked the editor.

"As the criminal refuses all solicitations, entreaties or commands to do as he would be done, apply his own 'Golden Rule' to him and it will prove a cure-all. His rule is 'What others would do to you, do to them—but do it first.' Give him a perpetual dose of his own medicine. Crime is largely for pay of some kind, in some form. Impose penalties that will take all the profit and more; make these cumulative, so that for the persistent criminal they will confiscate all property used for criminal purposes. Add to this penalty for the person by imprisonment, whether landlord or tenant, for a term long enough to make crime extra-hazardous. The incorrigible would find cumulative judgments imposing imprisonment for life—his criminal career would be ended.

"Lest all this may seem a sentimental rhapsody I have an illustration in 'The White Spot' in Manhattan. The section was once known as the 'Red Light District.' The owner forbade the occupancy or use of a building for illegal purposes. Without a single arrest, this order by the landlord abolished nine-tenths of the crime that was almost universal. Vice, which formerly held almost undisputed sway, disappeared from the public eye, and the vicious classes hid in the slums far away, where landlords were willing to become sharers in the crime and vice."

"Pardon me for talking shop in this presence, but my own difficulties are the ones that perplex me most," said the Labor Leader. "How will the 'rule' settle the disputes about hours and wages, between Capital and Labor?"

"If each will state his own difficulties we will find that present company is so typical and representative of society in general, that most troubles will find solution. In discussing Capital and Labor, we must assume that each, in the persons of its leaders, is willing to be governed by the 'rule.' If that is the accepted starting-point we will be surprised to discover that there will be few disputes to settle. Honest and faithful obedience to the 'rule' will prevent the disputes in most instances from arising.

"Capital and Labor, if we banish all fine-spun theories of the doctrinaires on either side, are equal and inseparable partners in rights and duties. The laws of political economy have established impartial and unerring tables by which it is easy to ascertain what proportion of the value of the product is the share of Labor. If that, and no more, is demanded by Labor, and that, and no less, is granted by Capital, there can no conflict arise touching wages. As society is composed solely of capitalists and laborers, it has a right to demand that both Capital and Labor shall be compelled to abide by the equity of their partnership as established by the law. Capital could not oppress nor lock out labor in order to extort more than its share of profits. Labor could not strike and by violence prevent other men from taking their places in order to extort more than its share.

"The other abuses which occasion friction and conflict would for the most part be settled by the 'rule.' Neither partner would demand a day of less or more working hours than he would be willing to have were he the other party. If neither could agree, then society, as having the larger right, could intervene and decide by ordinance or statute."

"I find I must talk shop, too," said the Manufacturer, with a smile as he extended his hand to the Labor Leader. "How would the 'rule' affect Trusts and Labor Unions?"

"The more shop-talk the better. Trusts and Labor Unions have no more nor less rights and duties than individuals. If we treat both institutions as if they were single persons, we would discover that most of the difficulties are only imaginary. Because organizations of men assume to be governed by different principles and laws than they acknowledge are sufficient for the persons belong-

ing to the organizations we are embarrassed by new theories of morals. What men would scorn to do as individuals they unhesitatingly do when banded together as corporations.

"Corporations, even if they are Trusts, have the right to organize and do business, but the moment they attempt to oppress or wrong society by inequity, such as the cornering of grain, coal, or oil, or any other public necessity, the Trust becomes a criminal and should be treated as such. On the other hand, Labor is entitled to organize, and should be recognized and incorporated. If it should by combination seek to oppress or wrong society by cornering labor, refusing to work, or permit others to work, it should be treated as an enemy. Absolute equity or rightness between the two partners would at a stroke remove nearly every source of complaint."

"How could the 'rule' be applied to the laborer who refused to be governed by it?" asked the Coal Operator.

"The same application would fit the striking laborer as the locking-out coal miner. Labor's term of 'the closed shop' suggests the principle and method that would be efficacious in both cases. If no employer could have labor unless willing to abide by the 'rule' the loss of profits from closed mines or factories would soon prove a convincing penalty. If labor would find every industry a 'closed shop' unless the employee would agree to obey the 'rule,' necessity would soon bring every industrious man to obedience. If disobedient, he would forfeit all the benefits to be derived from the equitable co-partnership. When both parties have arrived at an intelligent knowledge of mutual rights and duties, the only difficulty would be with the incorrigible. For such, law could have a penalty sufficiently heavy to make rebellion unprofitable or exclude the rebel from all employment. Assuming that both sides are sincerely anxious to do right and inflexibly determined not to do wrong, differences will be few and easily remedied when all men are willing to be brothers and act brotherly."

"We have now reached the chief difficulty," said the Senator. "How can we secure the universal adoption of the 'rule' by society?"

"Let us organize the present company into a Brotherhood with the Senator as President; the Labor Leader as Secretary, and I will act as the Treasurer," replied Elijah. "We will ask our friend the Coal Operator to invite all Coal Operators to meet and confer together; let the President of the Railroads do the same for the great railway lines; the President of the Trust bring together the Trust magnates, the Labor Leader do the same with the Presidents of the Unions; the Editor will find it easy to see that the great Editors get together. We will dine—"

"And have a concert by the Magic Music Box," suggested the Senator with a smile.

"Of course," exclaimed the others in unison.

"Before we separate," the Senator said soberly, "let us have another enchantment. It may be that this will be the antidote for the poison we imbibed at the previous concert."

While the Music Box was being brought, the Senator led in a conversation about the relation of the 'Universal Religion' to the secular affairs of life.

"Since our last meeting I have carefully studied the teachings of Confucius. He deduced his 'rule' from the study of man. He laid no claim to the possession of divine revelation. Man's nature was from God; to act in harmony with it was to obey the will of God; the violation of it was disobedience of God. His 'idea-gram' was a striking anticipation of the 'Whatsoever' of Christ 500 years later. The two 'idea-grams' so happily and artistically united on the souvenir of our first meeting, together constitute a common platform upon which the believers in all religions may unite."

"We might add to our motto the words of that leader of men who said, 'If thy heart be as my heart, give me thine hand,'" said the Editor, as he extended one hand to the Senator and the other to the Labor Leader. The others catching the spirit joined hands like a company of warm-hearted lads in their play. Thus hand-in-hand they sat in silence for half an hour to listen to the Magic Music Box.

(TO BE CONTINUED)

Editorial

“The New View” from other Points of View



HIS subject, though treated in two previous editorials, covers certain matters not yet mentioned. To these we now call attention.

Who are the promoters of the “New View.” Who are they, and what appears to be their motive? It is a question not fully answered by Sir Robert Anderson, but he speaks in language so forceful and discriminating that we quote his words in answer to the foregoing question:

“That which gives the critics (advocates of the “New View”) their commanding influence on the public mind is not their scholarship, but the vantage ground they occupy as professors in Christian universities or colleges and as ministers of Christian churches. Their power to attack the Bible is mainly due to positions they have gained by giving solemn pledges that they would defend the Bible. They accept the Christian’s creed while they destroy the foundations on which it rests, posing meanwhile as persons of superior enlightenment and intelligence. In no other sphere would such trifling be tolerated. If only these men could be ‘got into court,’ and subjected to cross-examination, they would lose not only their case, but their reputation.

I press the question, men, Are the critics right? It is indeed a question of ‘tremendous urgency.’ No man can afford to ignore it, and no Christian can refuse to take sides upon it. If they are right, they have earned our gratitude by relieving us from the incubus of error by which the teaching of Christ has deluded His people for nineteen centuries. If they are wrong, the reproach they cast on Him must rebound with crushing force upon themselves; and no ‘mere courtesies’ of controversy, no mistaken views of Christian charity, can be allowed to check the expression of our reprobation.

If the ‘Higher Critics’ are right, let them be hailed as *benefactors*; if they are wrong let them be branded as *blasphemers*.”

In support of this indictment we begin by calling attention to the increase of juvenile crime in those countries that have come under the influence of the “New View.” A book entitled, “*Criminality in Youth*,” (Paris) by G. L. Duprat, shows that the increase of juvenile crime has been taking place in all civilized countries; and these are the countries that have fallen under the sway of the “New View.” In Prussia, of late years, an average increase of 1,000 a year has been noted. In seven years, closing 1889, the number of young criminals doubled in Holland, trebled in Spain, increased 27 per cent. in Austria, and 25 per cent. in the United States. And the showing in 1919 is even worse than in the preceding years.

In speaking of the causes of this increase of juvenile criminality Dr. Duprat says that “the increase may be chiefly attributed to social dissolution.” But why the social dissolution is the question for investigation. But let that question pass for a moment.

In police courts of New York city, juvenile criminality, not long since, was under discussion. Judge Thomas C. O’Sullivan, of the Court of General Sessions, made the following statements:

“One of the remarkable features of the criminal classes to-day in the city of New York is the youthfulness of a large proportion of the offenders. All the judges in General Sessions have noticed this and have commented upon the fact that in most instances the *young men* caught in the net are the *sons of respectable and hard-working parents*. I assert that in our schools not enough emphasis is put on the child’s responsibility to God.” Summing up, he says that “the chief causes of the appalling increase of crime among the young is a lack of religious and moral instruction.”

But is there anything in the “New View” upon which to base religious instruction, or anything to put wholesome restraint, upon inexperienced and passionate young men and women? Said a young woman, not long since, to a group of friends. “If I thought the New Theology were true, I would have a good time the rest of my life.” It is not difficult to infer what the young woman meant, or what she would do, or where would end her adventure.

In a word, older people and parents have been eating sour grapes (the New View) and the children's teeth are set on edge.

But let us advance in our investigations. Thoughtful men are asking, as perhaps never before, questions like these: What are the causes of the existing evil tendencies, and what are the remedies, if any, that are likely to be effective?

Not long since, an editorial, under the heading, "Is there a Decline in Faith?" appeared in the *Wall Street Journal*, New York, a publication in which a discussion of religious matters would hardly be expected. A few quotations from this editorial may be of interest:

"He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person what takes place here and now is not unimportant, but is infinitely less important than what shall take place hereafter. He looks upon his life here as but a preparation for the life to come. Faith in this eternal life of the future smoothes out every inequality and injustice of the present life. It makes the poor feel rich and gives to the unfortunate a sense of heirship to the Almighty. It makes the rich feel a sense of grave responsibility and trusteeship.

"Now, it is not needful for this discussion to consider whether such a faith is reasonable or not. The *Wall Street Journal* has no concern with theological discussions. It takes no part for or against any creed, but it is intensely interested in the economic and political effect of any change in the thought, the habits, and the lives of men. If, therefore, there has been a marked decline in religious faith that fact must be of profound and far-reaching significance. It becomes a factor in the market, it changes the standards and affects the values of things which are bought and sold. The question, therefore, is of practical, immediate importance to *Wall Street*, quite as much as to any other part of the world. Has there been a decline in the faith in the future life and, if so, to what extent is this responsible for the special phenomena of our times—the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, and the advances of socialism, together with appeals to bitter class hatred?

"Whatever may be a man's own personal belief, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world it makes a big difference, and if faith is to continue to decline this will require new adjustments. If certain conditions that now abound are really signs of a decay of religious faith then there is no more important problem before us than that of either discovering some adequate substitute for faith or to take immediate steps to check a development that has within it the seeds of national disaster."

In this editorial is the recognition of an unfortunate and startling condition in the social, industrial, ethical, and religious world, and a suggestion, though rather indirect, of what may bring about a change for the better.

Of course the BIBLE CHAMPION is in no doubt upon whom the responsibility for modern unbelief with its lamentable fruitage of misery, is to be charged. In a very large measure it is traceable to those who have promulgated the theory that man is an evolution and not a creation; that the Bible and its theology are a natural development, and not a supernatural revelation. And we confidently assert that any philosophy or scientific theory that dethrones God, rejects Bible Christianity, denies a future life, degrades man and elevates apes, strikes with a poisoned fang at the very heart of humanity.

A paper in Paris, *L'Univers* (1882), just after the death of Mr. Darwin, while pointing out the evil tendencies of his teachings passed upon him the following severe criticism at the very time a well nigh universal homage was being paid to the work he had done: "When hypotheses tend to nothing less than shutting out God from the thoughts and hearts of men, and the diffusion of the leprosy of materialism, the savant who invents and propagates them is either a criminal, or a fool."

The readers of the CHAMPION at this point are asking, if there is to be any end of present conditions? We have no hesitation in saying, that, so far as we can see, there are only three things to be looked for as to the future of present conditions.

First, they will continue to grow worse and worse until the world of humanity is wicked beyond recovery. Paul's words to Timothy are suggested. 2 Tim. 3:13.

Second, Christ may come and set up the predicted Kingdom of righteousness. Interpreters of Bible prophecies think that there are at present indications that this issue is not far off. And multitudes of Christian people are longing for it as perhaps never before since Christ left the earth.

Third, present conditions may improve, but only on certain conditions, that is, no improvement need be looked for unless based upon what the CHAMPION all along has been urging, namely, a firm belief in the existence of a personal God; a belief that Jesus Christ is the Son of God, and the Savior of those who trust Him and who are trying to follow His example; a belief that heaven will be the reward of the righteous and that hell will be the punishment of the wicked. In a sane and candid mind there hardly can be a question that the foregoing beliefs, if put in practice, will lift the world out of a misery that today is approaching despair.

But is there any likelihood that Bible faith and practice will be restored before the day of doom?

Well, there are some omens of better things. It is fortunate, for instance, that up to the present time society is not completely demoralized and demonized. There is now, as there always has been, a *remnant* that holds the world back from ruin.

It is also well for society that the Bible is still in many homes and is with large numbers an undisputed authority on questions of religion and morals, that its records are believed to be an authentic history and not myths; that amid this dangerous drift of modern speculative science and theology the hearts of great multitudes of those who know what, and whom they have believed, are held to the ancient faith with cables stronger than steel.

But will men, in large numbers, ever return to the faith of the fathers? That question is beyond our answering. We may, however, amid the gloom of the present times, take note of a few encouraging indications. There may be a ray of light in the maxim that the darkest hour is just before day. It is certainly dark enough, at the present hour, for one to hope that the darkness will not increase. It is also said that when the bottom round of a ladder is reached, that men will be minded to look up. A step lower down, at the present time, would seem to be followed by a plunge into an abyss of some sort. But perhaps before the plunge is made the instincts of the human mind and heart will look upwards and that reason will find a place on the throne of human conduct.

The editorial quoted from the *Wall Street Journal* points in a hopeful direction. Materialistic science, too, is now spending a part of the time in apologizing for its errors in the past. Higher criticism is doing the same thing. Archæological research has put an end to almost all the former arrogant and infidel assertion as to the mythical literature of the Bible. Nor is there any longer a question that the physical sciences are getting closer and closer every year to the Creator that is revealed in Bible theology. Monism, spontaneous generation, survival of the fittest, and transmutation of the species, have already recorded against them a vote that cannot be regarded otherwise than decisive.

Now, as far as they go, these are hopeful indications. And the Christian church has at present a magnificent opportunity to come to the front and turn away from those things that have brought reproach to her doors. And the pulpit has an opportunity and a call unparalleled to preach an inspired Bible and redemption through the Name of the Lord Jesus Christ. Let it do this and it will again command the attention and respect that it has in no small measure forfeited. There can be no question that if the Christian church and the Christian ministry will reinstate primitive Christianity with its inspired Bible, its redemption from sin, its precious faith, its blessed Christ, its splendid history, it will now be just as effective in saving men and nations as it ever has been in the past. But will the church and the pulpit undertake this task for which they have been commissioned? If not, then let believing Christians pray, as never before, for the predicted coming of Christ, that the nations of the earth may escape a final and fatal plunge into an abyss on whose borders they now seem to be standing.—L. T. T.

* * *

To allow a good cause to suffer for lack of appreciation, or a worthy enterprise to fail because you were indifferent, is little short of a criminal act, when all the evidence is in.

A Notable Pastorate in Washington, D.C.



AST June was celebrated the twenty-fifth anniversary of the pastorate of the Rev. Wallace Radcliffe, D.D., LL.D., over the New York Avenue Presbyterian Church,—“the President’s church,” it is often called, so many have been the Presidents who worshipped there, notable among them Abraham Lincoln. He is accounted one of the finest preachers in the denomination. Of the one hundred or more pastorates in that city when Dr. Radcliffe began in 1895, only five incumbents besides himself remained, and one of these—the Rev. Randolph H. MCKim, rector of the Church of the Epiphany—has since died.

It would be interesting to give an extended account of the entire week of celebration, but we must content ourselves with only a few paragraphs from his anniversary discourse preached Sunday, June 20, whose clear, ringing tones, characteristic of his whole ministry, give no uncertain sound; and they make profitable reading in these days for all ministers of every Christian denomination, and for members, too, for that matter.

“This pastorate has recognized that its significant and most imperious expression is—*this pulpit*.

“There are varied and multitudinous needs, soliciting and demanding. The pastor is a shepherd, and the shepherd must care for individual sheep. He cannot and never should, desire to get away from or avoid the claims and power and attractiveness of his personal relationship and responsibility. This duty has been met, very largely, even, with evident and oppressive handicaps.

“But the Pulpit here has compelled everything else, and every other date, to wait for its word. It is the central feature of this churchroom. We believe that whatever else the minister may do, or may not do, he must preach. The commission of the Church, that for which it was organized and by reason of which it continues is, “Preach.” When it stops preaching it will stop living. It is distinctive. It has a unique place.

“It is not a lecture platform nor a social center, not a public entertainment nor a mere newspaper. It stands apart, and above, and beyond all earthly institutions, and will live after they all have perished. It is spiritual. It deals primarily with the individual soul. Its business is supernatural and eternal. It is worshipful, It does not pander to the sermon-eater. It has emphasized the sermon as a part of the worship, and sought to reveal God to man. It has aimed to be instructive. The pastor is not a mere exhorter. The pulpit must teach.

“The preacher has a text-book which he must believe and use—the whole Word of God. This congregation must have noticed that nearly half of the texts chosen were from the Old Testament. The only Bible Jesus had was the Old Testament. It takes both the Old and New Testaments to make a whole Word of God for us. This teaching has been based upon the conviction that the Scriptures have been given by inspiration of God, and are the infallible rule of faith and practice. If the pulpit fails anywhere, it is because the preacher fails in the broad vision of study and opportunity. The Bible is for doctrine, for reproof, for correction, for instruction. The man who does not preach doctrine has no place in the pulpit. Only from doctrine can right life come. This has been sought not only through the usual sermon, but by systematic discussion of correlated doctrines and duties, and often by a regular and systematic arrangement of Scripture lessons for the public worship.

“This pulpit has been evangelistic. Not with noise and hysterics, but faithfully and scripturally the pleas and promises of the Gospel have been urged upon sinful men. After the ministry of more than fifty years, I wish to say, solemnly and unequivocally, that I confess myself a conscious and condemned sinner, in despair of any human philosophy or merit or method of salvation; that my only hope is in the atonement by our Lord Jesus Christ on Calvary, imputed to me personally and claimed by a faith which is itself the gift and work of the Holy Spirit. With such experience, this pulpit could only proclaim, as it has done through years, the hopelessness of man, the falsity of all human gospels, the exclusive claim and promise of the Cross, and the imperative necessity in any re-

deemed soul for repentance toward God and faith toward our Lord Jesus Christ.

"The supreme obstacle and discouragement in this pastorate have been of universal prevalence. The last twenty-five years, in all thought and adventure, have been momentous in the unprecedented spirit of change.

"Nothing has been unchallenged. Scientific challenge, communal awakening, political revolution, destructive criticisms, new theologies, comparative religions, have introduced question and doubt and re-statement and reconstruction that have meant alarm and conflict, and often a sense of defeat and even of hopelessness. But it has been, in reality, only contribution, reassertion and prophecy.

"After all, the central verities are untouched. The realities of religion have been deepened and enriched. We have only been assured that the Confession of the Ages is 'the faith once for all delivered to the saints.' There has been a clearer proclamation of the love of God, but in no terms which modify or becloud the justice of God. The social message of Jesus is made more familiar, and it has sometimes been unwisely interpreted, but it is a necessary voice in the social confusion, and its true emphasis will ordain security and peace and righteousness to our social order.

In his conclusion he bade his people: "Nourish your distinctive characteristics and sacred traditions. Enrich the future by eager loyalty to the past. Perpetuate and proclaim your individuality of—supernaturalism, movement, democracy, evangelism." Of the last two he said:

"3. *Democracy.* The rich and poor meet together. Class distinction is unchurchly. Calvinism is the assertion of the brotherhood of man, and therein is the most vocal echo of the words of the Master. These pews have no doors and this church must continue the true gospel of equality and fraternity, proclaiming the one sad demerit, sin, and the one great merit, faith.

"4. *Evangelism.* Hold yourselves and this pulpit inexorably to the highest ideals of truth and spirituality. The business of this church is with the souls of men. The few hours of Sabbath worship are all too brief to be absorbed or directed by the secular, the worldly, or the physical. Preach the Word. Save men. Reveal the eternities. Labor and pray and teach and give for the clean heart and right spirit. From the altar of such consecration shall go the flames of a social gospel which alone can give to our Republic the regeneration and glow and joy of abiding peace and life. 'And when the Chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away.'"

* * *

MORE THAN EVER LET US STICK TO THE BIBLE

The Church has been cursed through its own departure from the teaching of the Bible. We have followed the traditions of men more than has been wise. God has spoken and very plainly indicated in the Bible the way of truth, and yet many of us have felt that we could encourage the faiths of men by tacking on our own interpretations of the Scriptures. The result has been not a coming near to God, but a drifting away from Him and His thought.

But is there a reason for sticking closer to the Bible in this, the twentieth century of the Christian era, than ever before? If possible, yes. Of course, on the divine side there is no reason why we should not stick closer to the great Book than ever before in its history—it is the same great Thesaurus. On the human side there is an increased reason for trusting the Word of God as never before. The reason is found in the fact that after the severe buffetings of from two to three thousand years the Bible still stands an Impregnable Rock, which no man, and no set of men, have been able to destroy. Now if the Bible has withstood the opposition of men and women for three thousand years, more or less, we may draw it as a safe conclusion that the only reason the Bible has not been destroyed in all of these years is the fact that human power and ingenuity are unable to accomplish its destruction. Now if it has not been destroyed because human power cannot destroy it, then it is clear that the Christian has the right to stick to the Book closer than ever, not merely and only because of his faith in it as the revealed will of God, but because all human power against it has been unable to change its course, or to stop its influence in and over human hearts and minds.

Christian Homology or Confessing Christ



THE English word "confess" appears in the New Testament twenty-four times, and the word "confession" twice. They translate three Greek words, but these do not need separate consideration since all three have the same derivation: *homos*, same, and *lego*, to speak. To confess, then, is to speak the same thing, to acknowledge, to assent to to agree with. Jesus says, Matt. 10:32, "Whosoever, therefore, shall confess me before man, him will I confess before my Father which is in heaven."

What is it to confess Christ? The foregoing definitions are in point. To confess Christ is to speak (or do) the same thing that Christ would speak (or do), to acknowledge Christ, to assent to Christ, to agree with Christ.

In the English of Christ's words, "confess me," we have a verb and a pronoun, but in the Greek we have three words, a verb, a preposition, and a pronoun: literally, "confess in me." The idea is that of confessing Christ out of a state of oneness with Him. And this, still further, is finely and forcefully wrapped up in the confess-word itself, *homologeō*; from which comes our words homology, homologous, homologic, homologue, etc.

One of the definitions the dictionary gives of homologous is, "identical in nature, make-up, or relation." Homology in physiology is "correspondence or relation in type of structure." In mathematics the homologous sides of a geometrical figure are the lines that are correspondingly placed and are exactly equal to each other, so that if one figure were superinduced upon the other, the two would precisely coincide.

Here is confession indeed! Christian homology has its fulness in complete identity with Christ. And is not here the measure, the standard, that we should ever have in view to seek to attain unto, and not be satisfied with anything less? We should fit Him as the homologous sides of geometrical figures fit each other.

And this confession is by no means "profession" as it is commonly exemplified. The two are not convertible terms. The Scriptures have nothing to say about "professing religion," but they do insist on "confessing Christ."

It is almost to be wished that the word "profession" were blotted out of our Christian vocabulary. If not that, let be loosened its hold upon our good esteem; for have we not come to feel that there is something hollow in it? A professor of religion may be a possessor of it or he may not be, and the louder and more a man professes the less is he thought to possess.

The horse tamer that talks horse so loudly and so volubly on your street corner: he is Professor, an equine professor. A corn doctor: he is a chiropractical professor. The dancing master who sets himself up to impart grace to people, and whose grace many professors of religion seem more anxious to get for themselves and their children than they are to get the grace of God: he is Professor, professor of the Terpsichorean or saltatory art. The Hibernian who carried off the ashes and slops from our college rooms was "Professor of Dust and Ashes." In some cities they have professional rat catchers.

One joins the church and he is a religion-professor. Out with the word! And may be the word "religion"—(a word that is used only five times in the whole Bible and never once in an unqualifiedly good sense)—would better go too! We are now having much exploitation of "comparative religions," and as though the Faith of Jesus is on a par with the other cults. No! Let us have Christianity, Christian, Christ, and confess these instead of "profess" them.

A Methodist layman, president of a state teacher's college, in one of the addresses at the laying of the cornerstone of a Presbyterian church, said, repeating it with impressive emphasis, "The church has never yet taken Jesus Christ seriously." A startling statement. But is it not true? The church should have been an homologous church, a "confessing" church; but, instead, it has been—what? Read history, and look at the state of the world through the centuries, for answer.

There is agonizing question as to whether the church will prove itself to be able to meet the moral and religious crisis that is upon us in this so-called new era. The answer, both express and implicate, is enwrapped in the phrase Christian Homology.—*W. H. B.*

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